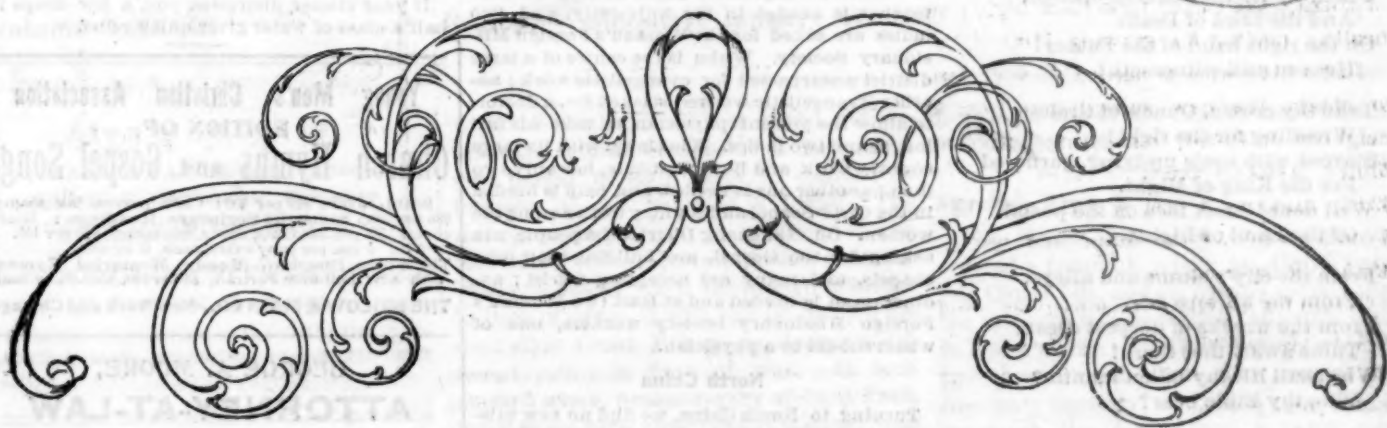


Zion's Herald

WEDNESDAY, JANUARY 17, 1900



JESUS insisted on Repentance as a preparation for the kingdom of God. This was the very first word of His preaching; and it was a word which never disappeared. A great proportion of His recorded sayings consists of denunciations of sin. He denounced especially the sins of the upper and ruling classes; and, if He did not in an equal degree denounce the sins of the poor and the outcast, it was because it was unnecessary, as these came weeping to His feet, confessing their own sins.

To such penitents He conveyed the assurance of pardon, claiming that He had power on earth to forgive sins. And undoubtedly His meaning was that forgiveness was even more needed by the hard and baughty hearts of Pharisees and scribes. Indeed, He told such that unless they came down from their arrogance and became as little children, they could not enter the kingdom of God. Inwardly the kingdom is one of righteousness; this is its outstanding character. The greatest discourse of Jesus is wholly occupied with this theme, developing the conception of righteousness in contrast not only with current habits of living, but also with traditional maxims, and even the commandments of Moses. Through the Sermon on the Mount, from first to last, there runs a strain of the most passionate moral earnestness. Never elsewhere in the world has there been taught so inward or difficult morality; but it was to be the high prerogative of the kingdom of God to realize it.

From "The Christology of Jesus," by REV. JAMES STALKER, D. D.



"GOD IS CALLING ME"

The last words of Dwight L. Moody.

"Earth receding — Heaven is opening,
God is calling me!"
'Twas a whisper on the threshold
Of eternity.
How it echoes down the vale of
Deepest mystery!

As when Stephen, saint and martyr,
Near his latest breath,
Cried, "I see the heavens opened,
And the Lord of Death
On the right hand of the Father!"
Heaven still witnesseth!

Take thy crown, O man of tireless
Wrestling for the right!
Starred with souls undying, garnered
For the King of Might.
"Well done!" met thee on the portal
Of the Land of Light!

From the city's slums and alleys,
From the hilltops fair,
From the wrecks of deepest ocean,
Thine await thee there!
Who shall lift thy fallen mantle?
Who thy Bible bear?

When the hour of wondrous waiting
Comes, that comes to all,
When for us, o'er "earth receding,"
Drops the funeral pall,
Father! from Thy opening heaven,
Grant that blessed call!

— MRS. CYRUS HAMLIN, in *Congregation-
alist*.

APPEAL FOR WORKERS

China Central Conference, assembled in Shanghai from Nov. 15 to Nov. 18, 1899, appointed the undersigned a committee to prepare an appeal to our home churches for more workers. Including wives and single women, the committee decided that about one hundred workers would not more than meet our present and pressing needs.

China's doors of opportunity are opening wider than ever before in her history, but we are unable to enter them. Much important work is crippled, and some has come to a standstill. Shall not our Methodism arise in God's strength and go in and possess the land?

Foo-Chow

Our Theological School was closed last July because there is no one to take charge of it. Nearly forty young men who were preparing for the ministry had to return to their homes. The people are perishing for the Bread of Life, and yet we must stop the training of those who might go forth to preach the unsearchable riches of God. We have two very populous districts without one foreign missionary. We have over 400 day schools, which, unless some one is soon sent, will have to be closed, and thousands of children left with no one to teach them the way of life. We are turning from our schools constantly those who are seeking to know the truth. Why? Because we have not enough workers to teach them. We are refusing to open schools and churches where the people are willing to help support them. Why? Because our force of workers is insufficient to train native helpers for these places.

We are continually declining invitations to teach and pray and comfort in the homes of the "shut-ins." Why? Because of lack of workers.

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We need at least eighteen workers at once! Men and women, come over and help us!

Central China

Central China Mission has five stations situated in three of the most densely populated provinces in China. To meet the present honest needs of this field seven men and ten women should be sent this year. Yangchow is left without a missionary, and the Chinkiang Boys' Institute is closed because of a lack of workers. These vacancies should be supplied, and also two Woman's Foreign Missionary Society workers sent to Yangchow. At Nanking another teacher is needed in the university, and two ladies are asked for the Woman's Foreign Missionary Society. Wuhu is the centre of a large district unsurpassed for evangelistic work; another evangelistic worker is asked for, a doctor, to allow the present physician to take his furlough, and two ladies. Kiukiang, with its large country work and Boys' Institute, has only two men; another one is needed, and help is needed in the Girls' School and country work among the women. On Nanchang District the people are asking for the Gospel, are building their own chapels, and many are accepting Christ; another man is needed and at least two Woman's Foreign Missionary Society workers, one of whom should be a physician.

North China

Turning to North China, we find no new missionaries have been sent by the Parent Board in the last five years. Not only that, but five men have left the field, two of them within the past year.

In Tsunhua the evangelistic and school work and general supervision of native workers fall on one man. Another is needed immediately. In Shantung there is but one family. There is abundant work to fill the hands and heart of another preacher and a doctor. That work suffers now, and has suffered for years, from insufficient supervision. A layman for treasurer is urgently needed. In fact, every department of the work is crippled for lack of men.

The work for women is equally needy. At Tsunhua three ladies are wanted—one for school work, one for country work, and one physician. Three are needed in Peking and three in Shantung for the same departments. In all North China there is no one to do country work for women, and only one of the Woman's Foreign Missionary Society for the training school. When soldiers fall in battle reinforcements are instantly ordered up, but the ranks of the advance guard of God's army are getting thin, and no reinforcements are in sight.

West China

West China needs three Woman's Foreign Missionary Society workers. Chungking should have a trained nurse to work in connection with Dr. Ketring in the Chungking Woman's Hospital. Chentu should have a teacher for boarding and day schools. Suiling should have some one to assist Mrs. Curnow in the work among women and girls.

Four workers are needed for the Parent Society. Chungking needs a married man for the pastorate of its large church. Chentu needs an educator to take charge of a school of high grade, for which the Chinese are ready to pay. On the great road, three hundred miles long, between Chungking and Chentu, there should be two single men to take charge of important circuits.

Hinghua

It is impossible in the space allotted to give a true idea of the need of workers in Hinghua Mission Conference. Ingchung District should have one more of the General Society for school or evangelistic work, and two Woman's Foreign Missionary Society ladies to take the place of one who must soon have her furlough.

Singlu needs a physician for the General Society and a lady for the Girls' Boarding School. There is a new building and a score or more of girls waiting for some one to open the school so greatly needed.

In Hinghua City the Woman's Training School of twenty bright women will have to be closed if some one does not come soon to care for it, while the Girls' Boarding School and city evangelistic work should have at least one each, and Pocheng District one more for country work.

The General Society has a large Boys' High School and Mission Press, that are cared for by the missionary and his wife, in connection with

being missionary in charge of two large districts and treasurer of the Mission. There should be one for school work, one for press work, and one for the theological school.

These are the urgent needs of the hour, and we plead that the societies meet them as soon as possible. — SPENCER LEWIS, W. T. HOBART, MRS. EMMA NIND LACY, MISS ELLA SHAW, MISS M. E. WILSON, Com.

Shanghai, Nov. 18, 1899.

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Zion's Herald

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GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Good Will Not Taxable

By a recent decision of the New York Court of Appeals it is announced that while the "good will" of a corporation, business enterprise, or other institution of like character may properly be made the base for increasing the capital stock, it is not taxable for town, county, or municipal purposes; it being neither real estate nor personal property. In the case before the court the corporation would have presented the anomaly of paying a six per cent. annual dividend when its liabilities were \$54,748 more than its assets. It was shown that the corporation had paid \$150,000 for good will. This was taxed by the assessors, but the court ruled that the tax was illegal. In this particular case the amount at issue was very small, but had the decision been the reverse of what it was, many million dollars would have been added to the assessable value of the corporate properties in the State by railroad, gas, water, electric light and other corporations of similar character.

Our Consul at Pretoria

The Transvaal Government says that the United States consul may minister to the wants of the British prisoners and look after the safeguarding of British property, but that he must do it as a private person; his official capacity will not be recognized to that extent. Such a decision is clearly within the rights of any sovereign power. We have no treaties with either the Transvaal or the Orange Free State, and in our intercourse with them we must be governed by the general principles of international law. The Transvaal would be clearly within its rights were it to refuse to receive any consular representative from the United States; but its present attitude is unfortunate in some respects. At the beginning of the war Great Britain requested the United States to authorize its representatives to look after British interests, and ready assent to the request was given. One consul left his post unexpectedly, and the consul at Lourenço Marques was deputed to act until the arrival of Mr. Hay, son of the Secretary of State, who was sent out to fill the place. The popularity of Secretary Hay in England may have given the Boers reason to believe that the new consul's sympathies would be

with the English; but that would not explain the refusal, because it is the custom for a nation, in such cases, to commit its interests to the hands of a friend. The real reason is probably to be found in the fact that if Great Britain insists that the Transvaal shall have no foreign relations in time of peace, it will not of its own accord allow Great Britain to declare a different policy in time of war. It is a shrewd move, not unworthy of Oom Paul, but it is far from clear that it is either wise or politic.

Cargoes Released

Great Britain has promptly released the American flour which was seized on the East African coast, and in the official note to the United States has practically conceded every point claimed by our Government and acknowledged more than was asked by this country. Not only is it conceded that neutral goods may not be seized in time of war, but it is asserted that foodstuffs destined for an enemy's country are exempt from detention and seizure when not intended for an enemy's military force. In this decision Great Britain has not only cleared the record, but she has done it in such a way as to free herself from serious consequences in future contests. Had the decision been adverse to our claims, Great Britain would have found herself cut off from securing foodstuffs from the United States in the event of a war with any maritime country. Thus she has not only promoted the immunity of peaceful commerce from the vicissitudes of war, but has safeguarded her own welfare at the same time.

Uncertainties of Reciprocity

President McKinley has sent seven reciprocity treaties to the Senate. Five of these relate to the British possessions of Jamaica, Bermuda, Barbadoes, Guiana and Turk's Island; one is with the Argentine Republic, and one with France. The Argentine treaty is the most urgent, the time limit expiring Feb. 10. To the French treaty there is considerable opposition in both countries, and its ratification is more than doubtful. The terms of the Jamaica treaty are such that, if ratified, sugar from that island would come into our ports with advantages over the Cuban product. Objection to the proposed treaty with the Argentines comes from the wool-growers in the West very largely, and this is a powerful influence. The introduction of seven treaties of this kind at the same time affords an opportunity for "log-rolling," and there is evidence to show that the opportunity has been improved. To get concessions we must grant concessions, and domestic interests involved invite criticism and opposition. By combining all the objectors, the prospects for the rati-

fication of any of the treaties have become seriously imperiled.

Nicaragua Route Favored

The House Commerce Committee has ordered a favorable report on the Nicaragua Canal bill, and its friends declare that the measure will be pushed through within a few weeks. Its chief features are that the Government shall first acquire the necessary territory, and then proceed to construct the canal from a point near Greytown on the Caribbean Sea, to a point near Breto on the Pacific; and that for this purpose the sum of \$115,000,000, or so much thereof as may be necessary, shall be appropriated. If the Government decides to construct a canal across the isthmus by this route, there will be no call for another canal by the Panama route, and it is reasonably certain that the advocates of the latter proposition will never be able to raise the \$100,000,000 which they say is necessary to complete the Panama Canal. A vigorous opposition to the report of the Commerce Committee is already under way.

\$5,000,000 to Charity

A veteran hotel-keeper died in Boston, some two weeks since, who made adequate provision for the establishment of a hospital for incurables. The hospital will be for the benefit for those citizens of Boston who are without the necessary means of support, and who are incapable of obtaining a living by reason of chronic and incurable disease or permanent physical disabilities. Medical and surgical treatment, care and support, will be afforded this unfortunate class, for whom there is but scant provision in any of our great cities. Besides this monument to his beneficence, the testator remembered nearly every charitable institution in Boston. The most of them will receive an annuity of \$1,000 in perpetuity. It is doubtful if any Boston millionaire ever made wiser distribution of his wealth, and it is a pity that so few of them, in these later days, have paid their debts to the public. Coming so soon after the magnificent bequest to the Baptist Social Union by the owner of the *Youth's Companion*, the year opens well for the charitable enterprises of Boston.

Industrial Difficulties in Spain

Until Spain lost her most valuable colonies, she had an annual market for more than \$40,000,000 worth of her exports. In 1896 she sold Cuba goods to the value of \$26,892,335, and three-fourths of these were the products of her manufactories. During the same year she sent to the colonies manufactured goods to the value of \$29,202,192, provisions valued at \$12,664,525, and raw material valued at \$299,331. Official figures showing the exports

for the last year are not obtainable, but the falling off of this profitable traffic has brought distress to the exporters. The warehouses of Barcelona are crowded with goods for which no market has been found. All this was bad enough, but the difficulties were increased by the action of Silvela, the leader of the Ministry. He unwisely decided to retain the export tax, and to add to this an industrial tax, in order to rehabilitate the national finances. He reasoned that the former colonies of Spain would continue to buy the manufactured articles and food products of the mother country, and that this trade would increase. In this contention he was supported by those who were called to his counsel. It was believed that, having controlled the colonial market so long, and having carefully studied the demands of the colonists, the Spanish manufacturers possessed an advantage which could not be wrested from them. This is now shown to have been a fatal mistake, and Silvela is a statesman of sufficient breadth to admit it. He has changed his policy, and in order to quiet the Catalonians, who lead in manufactures, has granted privileges which promise to result in the fiscal autonomy of the province. The merchants of Barcelona, the capital of Catalonia, appear to be satisfied with the settlement; but it remains to be seen what the Cortes will say to this policy which is fraught with future consequences of serious import to the nation.

Colonial Trade

Colonial markets are the best markets in the world. It is for this reason, more than any other, that Great Britain, France and Germany are so much interested in the extension of their foreign possessions. In 1887 Great Britain sold to her colonies nearly \$400,000,000 worth of her manufactures and other products. This was 34 per cent. of the value of her products for that year. The colonies bought from her 41 per cent. of all their supplies, while they bought only 14 per cent. from the rest of the world; they sold to her 57 per cent. of their exports. France sold her colonies, in that year, 62 per cent. of the goods they imported. In the light of these figures it is easy to see the plight in which Spain is placed by the loss of her colonial possessions, and to understand the sensitiveness with which Portugal resents any suggestion that she part with her colonies. Duty is not to be measured in a half bushel, and its discharge is not to be reckoned in dollars and cents; but if the United States lives up to its new obligations, it will be found that possessions which came to us unsought have in them the promise of fortunes untold.

Sixteen Billion Dollars in Agriculture

The census of 1890 showed that an army of 8,466,365 workers were engaged in agricultural pursuits, and that the amount of capital invested was sixteen billion dollars. It is a marvel that the farming interests should receive so little attention from National and State legislative bodies, in view of the immense importance of securing adequate returns from so much capital. The amount per capita is only \$290, while in the mining industry it is \$740, and in manufactures \$893. It is this small amount per capita that drives the farmers' boys to the factories and the

mines. To be a successful farmer in these, as in the earlier days there must be an instinctive frugality and the most rigid economy bred in the bone. It is for this reason that the Scandinavian immigrant succeeds where others fail, and it is this which makes the Dutch farmers of Southern Pennsylvania the most striking examples of the successful management of small holdings. Next to economy, the imperative need of the farmer is an improvement in transportation facilities. When the farmer up in Aroostook County can get such rates on his potatoes as the Standard Oil receives on its products, the country boys will not come to the city in such large numbers as they do now.

Fire Losses for 1899

It is certainly worth while to inquire into the causes which have increased the fire losses in the United States and Canada to the extent of seventeen million dollars in a single year. With all the improvements in fireproof construction, and in organizations and apparatus for fighting fires, there certainly ought to be a decrease in the enormous amount of property which is destroyed by fire. The aggregate losses for the year 1899 are said to have amounted to \$136,773,200. Such an annual tribute to the fire fiend is not creditable to modern civilization, and is a matter of undisguised surprise to political economists. Moral as well as material interests enter largely into the consideration of the question to which underwriters are devoting special attention with indifferent results.

Typeless Newspapers

Now comes the latest and most ingenious invention of modern journalism. Reporters for the *Stereo Revue* will carry cameras instead of notebooks. These cameras will take stereopticon pictures, which, after being developed and prepared, will print all the news from transparent films on single rolls for mailing to the subscribers. All the pictures will be double, and every subscriber will be furnished with an apparatus for viewing them. The new enterprise contemplates a weekly issue at first, but should the scheme prove successful a daily issue will follow. The Patent Record is authority for these statements, but the date when the first number of the typeless newspaper may be expected is not announced.

Moody's Educational Work

The fame of Mr. Moody as an evangelist has eclipsed his success as an educator. The treasurer of the corporation in whose care the schools at East Northfield and Mt. Hermon were placed, estimates that, directly and indirectly, Mr. Moody raised more than five million dollars. The property is valued at \$1,250,000; and the buildings, land and endowment of the Bible School at Chicago are valued at about \$250,000. The expense of maintaining the schools, over and above the amounts received from the tuition, is estimated at \$70,000 annually. This expense was provided for by the evangelist during his life, and it is proposed to raise an endowment of \$8,000,000 to continue the work. The treasurer is authority for the statement that there is scarcely a doubt that the full amount will be raised. Mr.

Moody himself is supposed to have raised about one million dollars during the last twenty years for the maintenance of the schools. It is gratifying to learn that Mr. Will R. Moody, the evangelist's eldest son, will be able to carry on the work to which his father gave so much thought.

What is the United States?

The Ways and Means Committee of the National House of Representatives has appointed a sub-committee to look up the authorities and examine the law as to the meaning of the term "United States" in that provision of the Constitution which declares that "all duties, imports and excises shall be uniform throughout the United States." The point at issue is whether it refers to the area included within the boundaries of the States, or whether it can be made to cover also all the territory belonging to the National Government. Some of the committee contend that all the customs laws of the United States were extended to all our new possessions when they were added to the national domain. The immediate cause of the inquiry was a resolution to extend the customs and internal revenue laws to Hawaii.

Canadian Hay for the British

By an agreement between the United States and Canada, shipments of Canadian merchandise can be made by way of American ports in bond. A steamer loaded with 1,300 tons of hay sailed from Boston for Cape Town, on Jan. 7. It is an anomaly that Great Britain should have the apparent right to send articles contraband of war through a United States port, and there is no doubt that such an unusual condition of things would result in considerable diplomatic correspondence if it were some European country with which Great Britain were at war. It is not unlikely that the Boers may enter objection when they learn what is being done.

Fayerweather Contest Continued

Although Daniel B. Fayerweather has been in his grave for more than nine years, and \$6,200,000 of his property has been distributed in accordance with the court's construction of his will, three new suits were instituted last week, asking damages to the amount of \$5,000,000, although there is only about \$700,000 left in the hands of the executors. One of these suits is brought by the executor of the will of Mrs. Fayerweather, asking for \$3,000,000; and the other two in the interests of two nieces asking for one million each. It is alleged that Fayerweather executed a codicil, Nov. 11, 1890 (four days previous to his death), which was concealed when the will was probated, and that a fraudulent document was substituted. It is also charged that there was a conspiracy by which the heirs were defrauded of their rights. Of course all this may be true, but the fact that the estate was in litigation for more than seven years, and that the amount finally reserved for distribution was three million dollars less than the estimated value of the estate, would seem to indicate the necessity of enacting some statute of limitation in regard to contests of this kind. It would be practically impossible to collect five million dollars from the twenty in-

stitutions of learning among which the estate was divided, and there ought to be some relief from the annoyance of being called upon to defend their rights, especially after these rights have been passed upon by the highest courts in the land.

Delagoa Bay

Great Britain is said to have had the opportunity to purchase the Portuguese colony which includes Delagoa Bay, and to have declined to avail herself of it. If this be true, she is paying dearly for her mistake. It is by this avenue that supplies are sent to the Boers of the Transvaal, many of them being forwarded from London. There is said to be an Anglo-German agreement that Delagoa Bay shall not be allowed to fall into the hands of a third party, but that does not help Great Britain at this juncture. The Portuguese are sensitive about their colonial possessions, and any attempt to part with them would produce intense excitement, possibly resulting in revolution. The hint given to Portugal, by Great Britain and Germany, that if the Government desired to float a loan these two countries would stand as guarantors, did not deceive the Portuguese, who have replied that no such credit is desired. The Boers are not likely to make an attempt to seize Delagoa Bay, because they would place it in the power of Great Britain to institute a blockade which would cut off their chief source of supply. In the meantime the Portuguese colonists are doing a thriving business which Great Britain has not yet found any way to interrupt.

Housing Students

It is estimated that 20,000 students come to Boston every year. The difficulties in the way of housing and feeding so large an army of young men and women, who can afford to pay but a small sum for board and rooms, have suggested the idea of erecting a ten-story building, in a central location, where some eight or nine hundred of these young people may live at an expense of from \$2.50 to \$4 a week. Beside the 411 rooms in the proposed building, there will be a gymnasium, reading-rooms, bowling alley, billiard room, and a concert hall capable of seating eight hundred people. Some of these accessories will not appeal to a large number of students, but their introduction indicates the thoroughness of detail with which the plan has been wrought out. The cost is estimated at \$750,000, and this amount it is proposed to raise by subscription. The idea of Students' Homes will commend itself to those who are familiar with the students themselves, and the lonely life they are forced to lead under the present condition of things.

\$5,000,000 for Crime

Massachusetts is now paying at the rate of five million dollars a year in caring for crime, police courts and prisons. One-half the entire State tax is spent for this purpose. Out of every one hundred dollars which the tax payers are assessed for State, county and municipal purposes, the criminal demands from seven to ten dollars. That this is far too large a proportion, goes without saying; and that the responsibility for this wretched state of affairs is quite as largely due to imperfections in our methods as to the criminals

themselves is sometimes claimed. For instance, one-fourth of all the inmates of the county prisons are held for non-payment of petty fines—an enormous expense with no return worth mentioning. If time were given the prisoner in which to pay the fine, the State would save the expense of caring for him, and, in seven cases out of ten, would get the money instead. In Middlesex County, in 1898, there were 14,756 arrests, of which 5,553 were for drunkenness; and no small part of this expense was incurred by liquor sold in Boston, in Suffolk County. When the Yankees reach the point where they are ready to make the liquor-sellers pay all the expenses their business entails on State, county and municipality, it will be necessary to hire people to take out licenses to sell intoxicants.

Forward Movement in South Africa

Such meagre reports as the rigorous censorship has allowed to dribble through during the last two days, indicate that a comprehensive movement against the Boers is already under way. There is some reason to believe that the Boers were greatly disappointed that their last attack on Ladysmith proved futile, and that in view of their heavy losses they are not likely to repeat the attempt to capture the city. Gen. Buller has moved troops to two different points, which can only be explained by the presumption that he has a plan to flank the enemy which is opposing him at the Tugela River.

The British have made three reconnaissances, which have resulted in the report that the Orange Free State is but scantily supplied with troops for its defence. This may lead to the adoption of the original British plan of attack, which was to move directly across the Free State to Bloemfontein, its capital. This plan was suspended because of the stress for the relief of Ladysmith. Lord Roberts has arrived at Cape Town with Gen. Kitchener, and a new impulse will be felt as soon as they have had the opportunity to make a thorough examination of the situation. The English people expect better results now that Lord Roberts is on the field. They will speedily forgive the errors and blunders of those heretofore in command, if the tide is turned against the Boers. Reliable information is not to be had, and the reports that obtain must be received with caution. Bearing this in mind, it may be said that matters do not look as favorable for the Boers as they did a week ago.

France Takes Another Slice of China

The latest reports from the controversy between the French and Chinese in Tonkin show that the victories of the Chinese have been turned to defeat. It will be remembered that in several hard fights, during the month of December, the Chinese put the French forces to rout. A little later the French sent six cruisers and gunboats to Kwong Chau Wan Bay, shelled half a dozen towns, and drove out the Chinese with great loss of life. Twenty villages along the bay were then occupied by the French. The village of Vongture was captured after a severe fight of four hours, and given over to pillage. All the disputed territory in the province of Kwangtung is now occupied by the French, and

they have announced their intention to retain it despite the opposition of the Chinese.

Cavite Province Insurgents

Four different forces are waging a brisk campaign in the province of Cavite, in the southern part of Luzon. There is still a large number of insurgents in arms, but they are being rapidly driven to the mountains, with but slight losses on our part. More Spanish prisoners have been released and sent to Manila. It is thought that but very few prisoners now remain in the hands of the insurgents. With the rebels disarmed in Cavite, the hotbed of insurrection, the conquest of the Philippines will be practically complete. It is regretted that the prolongation of the campaign has prevented Gen. Otis from opening some of the southern ports, because the inhabitants are getting impatient to ship their products which have been accumulating since the war began. He will soon be able to guarantee protection to commerce and commercial pursuits, and rebellion will cease to be popular when it has to compete with prosperity.

Events Worth Noting

The amount of gold produced in Colorado last year was \$30,000,000—double the amount produced in California.

Italy is said to have renewed the negotiations with China for the port of San-Mun, which were abruptly broken off last spring.

The Atchison, Topeka & Santa Fe Railway Company has increased the wages of its employees to the extent of \$450,000 annually.

A member of the Spanish Chamber of Deputies urges the Government to fortify the Balearic and Canary Islands, and Silvela assures him that plans for their fortification are already in hand.

It is reported that there were only two saloons in Manila when the United States took possession, but that in the attempt to "regulate the traffic" Gen. Otis now has 430. Prohibition has sometimes failed, but it has made no such monumental failure as that.

The announcement that the Cuban Educational Association has placed in American schools more than two hundred youths from Cuba and Puerto Rico is extremely gratifying.

When the widow of Gen. Lawton reaches the United States she will learn that a sympathizing people have contributed a fund of more than \$90,000 for her benefit.

Our exports of cotton, breadstuffs and provisions were smaller in 1899 than in 1898, but our export of mineral oil shows an increase. Of these four chief articles of our foreign trade the total value for 1899 was \$712,031,925—ten per cent less than in 1898.

The work of taking the census in Cuba has been completed. It is said the returns will show a population of about 1,200,000. This is 400,000 less than shown by the Spanish census of 1887.

On Monday bids were opened for constructing New York city's big tunnel and building the railroad for the new rapid transit system. The lowest bid was \$30,300,000.

LIVING STATUES

OUR bodies are given us to mold into the likeness of our souls. And we do it most faithfully and inevitably, every one of us. How plastic flesh is! — more plastic than clay, and yet cleaner and sharper and firmer to the line than marble. But to be a good critic of these living statues one must be able to distinguish between physical beauty in itself and spiritual beauty impressed upon physical material. A crippled or hunchbacked body may glow with spiritual beauty, while a physical Apollo, judged by these higher esthetics, may be ugliness itself.

TEACHING THE TEACHERS

THERE are nearly three millions of members in our Sunday-schools. About one-eighth of the whole number are either officers or teachers. It is obvious to the most casual observer that not all our teachers are qualified to fill their positions. They may be pious and loyal to the doctrine and polity of the church, but they are not scholars, and they never will be for the reason that multiplied duties and preoccupation absolutely prevent. Such teachers, however, are far better than those not in harmony with our doctrine, polity, or experience. We ought to have genuine Methodists as teachers in our Sunday-schools. Assuming that the great majority of them are such, the all-important question is: How can they be developed to the highest degree of efficiency?

There are two ways by which the end sought may be attained. The first is that teachers should be abundantly supplied with all our literature relating to the Bible, especially such as will enable them to secure a comprehensive knowledge of the history of the Bible, its chronology, its authors, its claims to inspiration, its claims as to revelation, its matchless character as compared with the so-called sacred books of other religions, its saints, prophets, heroes and martyrs, and especially the connection of the Old Testament with the New Testament and their mutual interdependence. No doubt this is setting a rather serious task before the average Sunday-school teacher; and yet there can be no doubt that the mind of every teacher ought to be turned towards the study of this literature. If all cannot be mastered, surely a portion of it can be, and faithful continuance in the effort for a series of years will show most encouraging results.

The other method for the training of our Sunday-school teachers is to form a normal class in our schools wherever it is practicable. In this way our teachers can be taught. Unless there is some very special reason to the contrary, the pastor should be at the head of the normal class. It is his place, by right of his office. He has the scholastic training; he has the necessary books; he has the leisure for preparation, if he will economize his time; he will be abundantly profited by the work required for preparation.

The place for the meetings of the normal class is the church, and the time — the best time of all as a rule — is at the close of the weekly prayer service. Close the prayer-meeting five minutes before nine, and without any preliminary service aside from two or three minutes of silent

prayer for the help of the Holy Spirit in the study of the Word, enter at once upon the work of the class. The service should not last over three-quarters of an hour, but it ought to be brisk and full of life and enthusiasm. There ought always to be a normal class question-box, and the questions ought to be in the hands of the teacher for a week at least before they are answered. Irrelevant and inconsequential questions ought to be ignored. Take those that have point and sense, and make special effort to answer them in a clear, definite way.

Of course indolent, careless, and constitutionally tired preachers will not undertake to create and sustain a normal class; but those not hampered by these difficulties, except in rare cases, can do the required work and do it well; and they will certainly find the Sunday-school becoming a constantly increasing power for intellectual and spiritual good.

COUNTER ATTRACTION NEEDED

IT is very evident that the present tendency in our churches is to ignore and disregard the testimony of the Discipline concerning amusements. Many ministers are willing that the rules on that subject should become a dead letter. A few have gone so far as to pour ridicule and contempt upon them. Evidently evil of two kinds may result from this state of things — first, some, for righteousness' sake, may feel called upon to approve and patronize the dance and the theatre; second, the breaking down of rules, wholesome or otherwise, will have a tendency to relax and dishonor all laws and regulations.

What can be done to counteract these threatened evils? In not a few churches it would be simply impossible for the most faithful and devout pastors to enforce these rules, or to discipline members for their violation. Almost any pastor might easily cause a schism in the church by the attempt. Is there not a better way? Why not try what has been called "the expulsive power of a new affection?" How would a revival of genuine, spiritual religion in the society and in the members affect the situation? The great majority of Methodists neither believe in, nor practice, theatre-going and dancing; nor are they card-players as a rule. Suppose, now, that the churches let this amusement question alone for awhile? Would it not be much better to have the interest and attention of the people absorbed in their own religious welfare and in that of their neighbors? If the church were thoroughly baptized with the Holy Spirit, if the members were filled with the love of God and zeal for the salvation of souls, would they be anxious about these social and dramatic amusements? Possibly part of this craze for liberty and entertainment has arisen from lack of spiritual life in the church; possibly from the fact that the duty of working for Christ has been too little urged. There have been too many idle hands.

It is necessary sometimes to show a better way rather than to denounce the worse — to show the useful and the holy rather than to parade the deformities of vice and guideboard the ways which lead to it. "Nature abhors a vacuum." The mind

unoccupied is liable to be filled with trifles and frivolity. The best way to keep out evil is to fill up with good. One expects enthusiasm in the young; and enthusiasm is not a bad thing if it be guided in the way of righteousness and inspired of the Holy Spirit. Let the church receive the baptism of fire, and worldliness will less powerfully attract its members. Even if the revival spirit should not pervade the whole membership, wherever it did prevail it would go far to settle the question of amusements and dissipation, and it would give higher thought and nobler occupation for Christian hearts and hands. Fill the church with the spirit of the Gospel, and there will be less anxiety to outdo the liberality of the world and less idle time for the membership to give to questionable diversions. Possibly, too, Christians in such condition will find clearer judgment to decide what is right or what is expedient.

TAKING THE COLLECTIONS

TAKING collections is one of the fine arts. It is a risky business to fix on a certain date for a given collection, and then take it regardless of wind or weather. Much is said in adverse criticism of the omnibus method by which all the appointed collections are taken on a certain Sunday previously fixed by custom, pastor, or officials. It should be said that since the object is to secure a liberal amount for each cause presented, the best way is that which gets the most money. In some churches it is possible that the omnibus plan is the best one. If that be so, then employ it by all means; but if not, then be rid of it at the earliest possible date. Usually people do best when they are intelligent in regard to the causes for which they are asked to contribute. It is difficult to make the average hearer intelligent by simply stating that "the collection will now be taken." Nearly every cause to which our people are asked to contribute is well worth a carefully-prepared sermon. This certainly is true of the Preachers' Aid, the Freedmen's Aid, the Church Extension, the Missionary, and the Bible Societies. Five of the best and most carefully prepared sermons that a preacher can produce ought to be given each year in behalf of these important interests; and certainly the Education sermon must not be omitted. Discourses on each of these causes might be given that would be of great interest and profit to all who might hear them, and the result would certainly be a systematic giving and a steady increase in the amount contributed. It is very natural for people to wish to know what has been done with the money they have already given, and what is proposed to be done with the money that is solicited. The sermons suggested will supply the information.

In one respect some of our pastors very grievously err in the matter of taking the regular collections. They are utterly without method or system. The whole business is done in a careless, haphazard way. They are perfectly sure to put off till next month what ought to be done this month, and put off to the end of the year what ought to be done long before the last quarter, when everything is badly congested in the affairs of all procrastinators. Certainly

special pains ought to be taken with the major collections; they ought to have the right of way, and by all means they ought to have the most favorable time assigned to them.

It has come to be the custom to make apportionments to the several churches of the amounts they are expected to contribute to the various benevolences. This apportionment, as a rule, is fairly equitable. There may be some exceptional cases where it would be unreasonable to expect the full apportionment, but such cases are very rare indeed. It ought to be the purpose and ambition of every preacher to raise the entire amount apportioned to his church for each and every cause. This can be done almost always if the pastor will preach the sermons suggested, and if he will see that the collections are taken in due time and not crowded in at the last of the year. We bespeak for all our causes the most careful consideration and the most generous giving.

PERSONALS

—Francis Murphy is holding a series of Gospel Temperance meetings in Columbus, Ohio.

—The first Sabbath of the year was a memorable day for our church at Saratoga Springs. Rev. Dr. M. D. Jump baptized 40 persons, and received over 75 on probation.

—Miss Mae Iliff, daughter of Rev. Dr. and Mrs. T. C. Iliff, of Salt Lake City, Utah, and Mr. Clifford Hamilton, were married, in Bloomington, Ill., Jan. 4. Their home will be in that city.

—The engagement is announced of Miss Lauré Harrison, elder daughter of Rev. and Mrs. E. H. Tunnicliffe, of Ashland, to Mr. Guy Austin Cummings (University of Pennsylvania), of Ware.

—William Dalton, one of the most prominent citizens of Albany, N. Y., and from his youth a devoted member and office-bearer in the Methodist Episcopal Church, died at his home in that city on Sunday in his 82d year.

—Rev. C. W. Gordon and daughter, Mrs. Mary B. Shuett and son, Rev. Wm. Miller and Miss Susan Collins, workers in our Congo Mission Conference, expect to leave Angola, Africa, in a few weeks for the United States.

—The following sad note is received from Rev. J. S. W. Dean, written from Falls City, Neb., Jan. 8: "A scourge of diphtheria struck our home, and on Dec. 27 our second son, Paul Marple Dean, went home to glory. Our friends in New England will no doubt sympathize with us."

—Rev. A. H. Honsinger, a superannuated member of Vermont Conference residing at Round Lake, N. Y., died at the Samaritan Hospital, Troy, Dec. 28. Mr. Honsinger was 78 years of age, and had held a superannuate relation to the Conference for thirty years. A wife and two sons survive.

—Rev. Manley S. Hard, D. D., is to represent the Board of Church Extension at the following Conferences: Jan. 23, Upper Mississippi; Jan. 25, Louisiana; Jan. 27, Arkansas; Jan. 31, Gulf Mission; Feb. 1, Little Rock; Feb. 3, Mississippi. These are the dates of the anniversaries.

—Rev. W. T. Hale, of Longmeadow, and Rev. F. J. Hale, of Plainville, are bereaved in the death of their mother, who passed away on Sunday, Jan. 7, in great peace, at Fitchburg. The funeral was attended, Wednesday, at First Church, that city, of

which the deceased had been a member for forty-five years.

—Rev. Dr. W. P. Thirkield was the recipient of a great reception in Atlanta, Jan. 4, by the City Union of Epworth League chapters.

—Mrs. M. E. Cobern, mother of Rev. Dr. Camden M. Cobern, of Denver, Col., died in Dr. Cobern's home, Jan. 4, after an illness of several weeks from heart disease.

—Rev. R. L. Greene, D. D., has been invited to deliver the Memorial Day address before the G. A. R. in New Gloucester, Me. Dr. Greene gave the address in this place two years ago.

—Prof. E. H. Moore, of the University of Chicago, son of Dr. David H. Moore, was elected first vice-president of the American Mathematical Society at its recent annual meeting at Columbia University.

—Rev. Dr. S. L. Beller, of Norwalk, Conn., formerly vice-chancellor of the American University, has accepted an invitation to the pastorate of Richmond Avenue Church, Buffalo, N. Y., subject to the approval of the appointing powers.

—Rev. Dr. Theodore L. Cuyler, of Brooklyn, celebrated his 78th birthday last week. He is, we rejoice to say, in vigorous health, and with tongue and pen preaches a burning and all-comprehensive Gospel. Our readers are often inspired and comforted by his pen.

—The *Watchman* of last week contains this interesting and encouraging fact: "Events cast long shadows. The first Sunday-school that Dwight L. Moody attended as a lad in Boston was that connected with the mission on Blossom Street under charge of Rev. Dr. William Howe, and young Moody's teacher was Daniel Sharp Ford, who has recently left more than two millions to philanthropy."

—That was a magnificent tribute to real worth and service, last week, when 40,000 people looked into the face of the dead priest, Father McGlynn, as he lay in state in St. Stephen's Church, New York city. From 5.30 A. M. until 12.30 those whom he had befriended and served, a compact stream, passed the casket. Such an expression of tender and affectionate gratitude for a clergyman of any denomination is rarely seen.

—The *Evangelist* characterizes a recent lecture by President Crawford of Allegheny College on Wiclif as "scholarly and eloquent," and adds: "The lecturer's graphic presentation of the historical background was admirable; with a few bold strokes he made the preacher, scholar and reformer stand out clearly in his true character, showing the great indebtedness of the church of today to Wiclif's faith, courage and fidelity as a minister of Christ."

—Miss Louise Manning Hodgkins, editor of the *Woman's Missionary Friend*, accepts an invitation from Dr. and Mrs. F. E. Clark to join them in their prospective tour around the world. They leave Boston, Jan. 16, for San Francisco, and will sail on the "China" for Yokohama. Miss Hodgkins expects to visit many of our missions in China, Japan, and Korea, and will return by the new Trans-Siberian Railway in August. She will write for our columns during her absence.

—The *Pittsburg Advocate* of last week says: "Bishop Vincent spent last Sunday in this city, preaching in the morning at Christ Church, the occasion being the fifth anniversary of the dedication of the present church building. A large audience greeted him, and the entire service, including the sermon, was of a high order. The pastor, Rev. Dr. D. Dorchester, Jr., was in

charge of the services. This church has had a remarkable growth since its removal to the East End. Then it had but two hundred members, now it has one thousand. Both pastor and people are to be congratulated."

—Secretary J. W. Hamilton was in the city on Monday, having spent Sunday in Lowell, where he addressed three of the churches.

—Rev. E. M. Taylor, D. D., pastor of the Harvard St. Church, Cambridge, has accepted an invitation to preach before the students of Vassar College on Sunday, Feb. 11.

—Rev. T. Corwin Watkins, D. D., corresponding secretary of the New England Deaconess Home, Training School and Hospital, has accepted an invitation to preach at Lasell Seminary on the day of prayer for colleges, Thursday, Jan. 25.

—Prof. James Martineau, the eminent Unitarian theologian, younger brother of Harriet Martineau, died in London on Saturday in his 95th year. He has been one of the most prominent writers in England on philosophy, theology and ethics, and a man of great loveliness and beauty of character and life.

—Rev. George Hudson, a local deacon who has been supplying for eighteen or twenty years past in three of the New England Conferences, is sick at the home of his son, Rev. Wm. Arthur Hudson, North Wakefield, N. H., with what seems to be a disarrangement of the liver. While confined to the bed and house, he would be pleased to receive a word of comfort now and again from his many friends in Massachusetts and Rhode Island.

—On account of his election to the public school work in Boston, Lt.-Col. George H. Benyon has found it necessary to resign his position at Lasell Seminary, Auburndale. His place, however, has been filled by Lt. Charles A. Ranlett, who has spent some years at West Point and in the regular army. Lt. Ranlett has already entered upon his work, and has shown his entire competency to conduct the military department at Lasell. He is teaching also in the Poase Gymnasium, Boston.

—J. B. M. Stephens, whom Governor Roosevelt has appointed special county judge of Monroe County in place of Hon. G. A. Carnahan recently elected mayor of Rochester, is an active member of Asbury Methodist Episcopal Church, Rochester, being secretary of the official board and teacher of the Yoke Fellows' class in the Sunday-school—one of the largest men's Bible classes in the city. Mr. Stephens recently read an able paper before the Methodist Preachers' Meeting of Rochester on "Our Nation's Debt to Methodism."

—The *Western Christian Advocate* of last week says: "At a meeting of the board of trustees of Gammon School of Theology, Jan. 4, the resignation of President Wilbur P. Thirkield, recently elected General Secretary of the Epworth League, was accepted, and appropriate resolutions were adopted in recognition of his long and successful administration of the affairs of the institution. The election of his successor was deferred until the annual meeting in June. Meantime the management of the school will be in the hands of the faculty. Each of the three professors, in the order of seniority, will be chairman of the faculty for one-third of the time till the close of the year."

—A "Memorandum of the Literary Work of Rev. Davis W. Clark, D. D.," shows that his pen has been very fertile, comprehensive and busy since 1870. He has made nearly one hundred and fifty contributions, upon a

great variety of topics, to our leading periodicals. In addition to this work, he wrote the Notes on the International Sunday-school Lessons for the *Western Christian Advocate* for several years, and also the "Alone with God" for the devotional department of that paper. His excellent volume, "From a Cloud of Witnesses: Three Hundred and Nine Tributes to the Bible" (Cincinnati: Curtis & Jennings), is in its second edition.

Hon. Samuel L. Gracey, U. S. Consul at Foochow, China, and Mrs. Corda E. Pratt, of Middleboro, were married Monday, Jan. 15, and left the same day for their distant home in China. The ceremony was performed at the home of the bride by Rev. Mr. Tomlin, pastor of the Congregational Church, with which Mrs. Pratt was connected. The wedding was entirely private. They go to San Francisco via Washington and New Orleans by the Sunset route, and are booked to sail from San Francisco by the S. S. "China" of the Pacific mail line on the 24th inst. Rev. and Mrs. F. E. Clark, of Christian Endeavor fame, and Miss Louise Manning Hodgkins will be fellow passengers with them to Japan. Dr. Gracey was first appointed consul at Foochow by President Harrison in 1890. For three years during President Cleveland's administration he returned to this country, but was returned to the same post by President McKinley one month after his inauguration, being the first consul appointed under this administration, with one exception. Dr. Gracey has been of great service not only to the Methodist missions, but to those of all denominations, while a resident of China.

BRIEFLETS

What the Christianity of today needs above all else is consecrated aggressiveness.

Everybody will find an important announcement, on the last page, from the publisher, entitled, "Your Library."

Too often life is well-nigh wasted by the preponderance in it of tyrannical little things. Little things, weak as they are, close the doors to great things. They can so occupy and engross, that great things get no opportunity to appeal to us.

That the way to secure new subscribers is "to go to them" in person, is shown by one of our pastors who, in response to a request that he secure at least two of the "1,000 New Year Subscribers" called for, sent in four names to this office the next morning. This minister had already obtained a goodly number in the fall canvass.

It takes years of hoeing to rid a garden of witch-grass. It takes longer to weed out from a church the heretical notions by which some unwise pastor obtained great popularity; but it is even more difficult for the preacher to unlearn his folly.

A mother, the daughter of a beloved Methodist minister who has died during the last year, writes: "At the breakfast table I asked which one of grandpa's church papers we should continue. My little boy answered at once, 'Zion's Herald.' So here is the money for another year." It is especially gratifying to know that the children are pleased with ZION'S HERALD.

The *Congregationalist* of last week observes: "The students who protested against Professor Mitchell's teachings in Boston University are having a hard time. Unable to force him to resign, they withdrew from the Theological School and an-

nounced their purpose to continue their studies at Drew Seminary. But they find that Drew will not receive them without honorable dismissal from the Boston school. Why cannot these nine young men form the nucleus of a new school and teach one another?"

Hobby-riding may draw a crowd, but it is not helpful in training converts. Its usual product is a harvest of intellectual degenerates.

We have not heard of a more normal and encouraging religious work among us than that which prevails at Walnut St. Church, Chelsea, under the pastorate of Rev. C. A. Littlefield. The delight of this revival interest is found in the fact that it pervades the church and the community, and the influence of the Holy Spirit is constrainingly manifest among all the people.

The executive committee of the Twentieth Century Thank-offering Commission requested Eaton & Mains to issue a "Memorial Register of Probationers and Thank Offerings." The book has been published and is now on sale. It is within reach of all—50 cents net; postpaid, 55 cents. The Commission urges every pastor to secure and use a copy. Such a book of record will become increasingly interesting and valuable as the years go by. Secure an offering from every member and friend of the church.

One of our faithful ministers, in sending a new subscriber, shows the excellent work that he is doing when he writes: "Please enroll the name of — as a new subscriber to the HERALD. That makes three of the official board, who, two years ago, took no Methodist paper. I expect to send another name in a few days." No work done on his charge will be more permanently helpful.

A good resolution to make at the beginning of a new year is that every day we will do somebody some favor, no matter how small, if the opportunity offers. The habit of doing favors soon grows into consideration, and consideration into sympathy, and sympathy into love. And love is the fulfilling of all law, human and divine.

Mr. Moody and Father McGlynn died poor—an unquestionable confirmation of the unselfishness, sincerity and real goodness of the lives which they lived. They had but to speak and the multitude would pour money into their hands, but none of it stuck to their fingers; it went immediately for the good of others. "He died poor" is the best thing that can be said of the really good man; and when this mercenary age passes, as pass it will, this fundamental Christian fact will obtain general recognition.

We frequently hear of demands that Prof. Mitchell shall say something definite in reply to the charges against him. We cannot conceive that anything more definite is needed than the following, from the action of the faculty of the School of Theology, which we published last week over the signature of President Warren:—

"From intimate knowledge of the views, spirit, and past work of Professor Mitchell, we feel certain that he has taught nothing contrary to the doctrinal standards or highest spiritual ideals of the Methodist Episcopal Church; and this we say after giving all due attention to what his accusers have alleged against him."

It seems to us that this is sufficiently definite and should be final. The faculty are in position to know; and to an outsider it would seem as if their fairness, knowledge and judgment are to be accepted as a matter

of course, unless there be very weighty reasons to the contrary. This must be done unless we are prepared to impeach the veracity and orthodoxy of the faculty also. From our own personal knowledge, we are prepared to say that Professor Mitchell is profoundly orthodox on the nature of Christ, the atonement, the work of the Holy Spirit, the inspiration and supreme value of the Scriptures, etc.

Unusual interest is manifested in the coming tenth annual reunion of the Boston Alumni Association of Wesleyan Academy, Wilbraham, which takes place at the United States Hotel at 5.30 Wednesday evening, Jan. 24. Those who would like to call back their youth and its happiest associations, and do honor to the school that has helped them to realize at least some of their aspirations, will wish to be present on the occasion of the 75th anniversary of the foundation. The ladies in whose charge the reunion is to be held have made arrangements for a fine banquet, finer speeches, and the finest alumni gathering on record. In the absence of Miss Hodgkins, the president, who has left for a tour in China and Japan, Miss Chamberlayne, former lady principal of the Academy, will preside and read an address from Miss Hodgkins. Mrs. William E. Murdock, Hotel Vendome, Boston, is the secretary, and will be glad to receive any name of former students who may not be on her list. Let all old Wilbraham students write in their memorandum books: "Engagement—Wesleyan Alumni Association Banquet, 5.30, Jan. 24, 1900."

Methodism does not seem to be dying very fast in Chicago, according to the following paragraph, which appears in the *Northwestern Christian Advocate*: "There have been four dedications on consecutive Sabbaths on the Chicago Western District—Garfield Park, Euclid Avenue, Forty-seventh Street and Merrill churches. The fifth (Glen Ellyn church) is delayed for only a week as the stained-glass windows are not completed." Indeed, there is no good ground for the croaking that emanates from certain sources relative to the Methodist Episcopal Church. The Methodist Episcopal Church needs only to be true to its peculiar genius, doctrines and spirit, and it will enter the century one of the greatest religious and conquering forces of the world.

A minister, in response to the call for "1,000 New Year Subscribers," promises help, and feels assured that he will furnish his proportion because he is taking special pains "to create a ZION'S HERALD environment for his people." That sort of an environment will do much. It will help the people to understand the Wesleyan Association and its unparalleled beneficence for the worn-out preachers and their families. It will inspire a sense of obligation that will silence much of the talk about a cheap paper. It will bring our membership in New England so close to ZION'S HERALD that they will deem it unnatural and disloyal to patronize another paper when it works harm to "their own" and to the superannuates.

Twelve years ago the writer was the pastor of St. John's Church, Dover, N. H.; and Great Falls (now Somersworth), which is contiguous, was a flourishing Protestant community, having several strong Protestant churches. A letter from Rev. T. E. Cramer, pastor of the Methodist Church there, strikingly calls attention to the transformation in population which has taken place in the town, and which is fairly illustrative of what is going on in very many of our manufacturing centres in New England. Mr. Cramer says: "You doubtless had

some acquaintance with Great Falls when stationed at Dover, and you will be surprised to learn that our four Protestant churches here now have to compete for support from a total native population of only 1,500, while our French Catholic priest claims that he has 4,500 people in his parish, and there are Irish enough to maintain a separate church. Our boys and girls go away to secure education or employment, and do not return. With pastors and churches doing their best, the showing is most discouraging, for it requires the hardest of work to make gains in membership and working force equal losses."

THE CHARACTER OF CANDIDATES

NOW that the General Conference is approaching, and slates are being made up for the coming elections, we venture a few words on the character required in proposed candidates, not of course for the guidance of the slate-makers, but for the consideration of the thoughtful members of the church.

A single consideration we premise as self-evident. It is that the interests of the church should be pre-eminent in the selection. We recognize no claim on the part of any one to any position which can be better filled by another. No one has a right to serve the church to the church's disadvantage, or to the exclusion of a better man. If we are to talk of rights in this connection, the right of the church is supreme to the best service of its best members. We emphasize this point because weak and commonplace men are apt to fancy that a weak and commonplace service in some official position constitutes a prescriptive right to continuance therein, or to advancement to something better. We have yet to hear of an official who does not think the church profoundly indebted to him, and that great ingratitude would be shown by retiring him to the ranks. Against this illusion the church must be on its guard. We must fix our eyes, first of all, on the needs of the church itself, and then look carefully to find the best men. We are very far from believing that the best men have always been found hitherto; on the contrary, we believe that a good number of our present officials could be retired with great advantage to the church, and, possibly, to their own spiritual interests.

This principle premised, that the offices are for the church and not for the officials, we next point out the supreme necessity of avoiding all self-seeking candidates. The reasons are obvious:—

Unselfish living is almost the sum of Christian ethics. Hence the men who are made prominent by their position must be models in this respect; otherwise their influence is pestilential and destructive. Our practice in this matter is far more significant than our theory. A church with an official tainted with self-seeking will either drag its members to its own level, or revolt them by its hypocrisy.

To carry on our church work effectively demands a great deal of sacrifice on the part of the people; and all our appeals must largely be a summons to unselfish devotion. Such appeals can be *honestly* made only by unselfish men. Coming from self-seekers they reek with hypocrisy.

Such appeals can be *effectively* made only by unselfish men. Their perfunctory character in all other cases gives them a hollow ring which any honest ear can detect.

Our church administration involves a great deal of hardship for the preachers themselves. There are hardscrabble circuits to be taken and forlorn hopes to be led, with the practical certainty of irreparable sacrifice of the leaders' prospects so far as worldly success is concerned. But one can summon up faith and courage and manhood even for such sacrifice as this, provided it is imposed by sympathetic and unselfish men in the impartial exercise of their judgment. But the iron enters into the soul if it be viewed as the result of favoritism or an arbitrary and heartless exercise of power.

For instance, is it anything less than a calamity to have a Bishop who can leave his cabinet with the remark, "Now that the leading appointments are arranged for, you may look after the cattle?" And what is the probability of advantage to the church from the election of a "prominent candidate" who has boasted that he could leave his church on Sunday night and spend the week lecturing, and that he had already "salted down" a large sum as the proceeds of this form of pastoral work? Manifestly, for such a one, the church is only a means for personal aggrandizement, and is valued for what he can make out of it.

We avow it. The great danger of the church is not from heresy or higher criticism, but from self-seeking worldliness among its members and pre-eminently among its officials. These last are an object lesson in favor of the things for whose destruction the church exists. Hence the supreme necessity of eliminating so far as possible the self-seeking candidate. As aids to this desirable consummation, we make a few suggestions:—

1. The perennial candidate is a highly suspicious character. Perenniality is not necessarily fatal, but it is a very bad symptom; so bad, indeed, that without the clearest evidence to the contrary it should lead to exclusion. For it plainly points to an undue estimate of personal claims and ability and suggests also a pachydermatism of feeling which is ominous. Such persons are a kind of importunate widow in this respect, that by their "continual coming" they hope to weary the church into granting their request. "Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread," is not an appeal to be granted without due consideration.

2. The "prominent candidate" is no less suspicious. For this "prominence" is commonly factitious, worked up by the familiar devices of advertisement. Unless the prominence rest upon recognized merit, so as to strike one as manifestly fitting, it should lead to instant rejection. All other prominence rests upon self-seeking and manipulation.

3. All slates made up from officials by officials should be very rigidly scrutinized. Rightly or wrongly, there is a very general impression that officials devote undue attention to their own re-election or advancement. We hear of slates a little disarranged by the events of the last few months, according to which this man is to be advanced and that man is to take his place; the vote that makes this man

bishop is to make that man secretary, etc. Thus the air is full of combinations and rumors of combinations, all of a log-rolling character and all indicating a conviction that the opportunities of the church constitute a kind of spoils to which the officials have a presumptive and prescriptive right. The official, left to himself, never resigns, and when he gets old and hardened in officialism, the more persuaded he becomes of his natural and divine right to remain an official. Only thus can we explain the curious fact that these election slates are so largely, if not invariably, made up of officials. They divide the offices among themselves as a matter of course and with all the assurance of practical politicians. Hence it is that all slates made up of officials by officials should be promptly smashed, unless it be a clear case of marked ability and fitness. They should be smashed as resting upon the fancy that the officials have a claim in the case. Only thus, also, can the necessary fresh blood be infused into the official organism. We are persuaded that there is a good deal of dead wood in our officialdom which should be lopped off as speedily as possible for the good of the church.

Again, no official should be tolerated for re-election, or for election to any official position, who has proved ineffective or who has shown weakness of character. The offices of the church may never be turned into an asylum for rag-babies. The need of maintaining a high moral standard is even more obvious. We have already spoken of the calamity of making self-seekers prominent; the calamity is still greater when persons of questionable and shady conduct are placed or retained in position. The church cannot always command genius, for the supply is small; but it should always command character. It should never tolerate a man in official place who is not a model in at least the homely virtues of truthfulness, straightforwardness, honesty, and who has not that peculiar quality, difficult to describe but indispensable in all leaders of men, which we call manliness. This is the quality which insures one against numerous forms of meanness into which those lacking it are apt to fall. One possessing it has convictions and the courage of them, and does not need to be told that he must not use his position for his own illicit profit. His manhood teaches him these things of itself.

So much the church owes to the world, to itself, and to its influence. All candidates who fall short of this standard should be avoided as a pestilence; and all who fall away from it should indeed be allowed to repent, but to *repent in private*. Whether Achan was or was not a myth, we leave the higher critics to decide. Our opinion is that he was a self-seeking official; and our conviction of the truth of the story is strengthened by the fact that devotion to the wedge of gold and the Babylonish garment has the same effect now as then. The forces of Israel are demoralized and put to flight.

We hope the church will lay these things to heart and give thought and effort to raising the officialry throughout our borders to the highest attainable effectiveness and character by a rigid scrutiny of the claims and character of candidates.

"I SHALL BE GLAD"

JOSEPHINE RAND.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." — 1 PETER 4:12, 13.

I shall be glad some glorious day,
"Glad also with exceeding joy;"
So reads the Word, and I believe;
These trials, Lord, let me receive,
Nor e'er be sad.
Let me rejoice that I partake
Of Thine own woes for Thy dear sake,
That when Thy glory is revealed,
And faithfulness no more concealed,
I may be glad!

I shall be glad in that great day
When all my tears are wiped away;
With all my griefs and pains forgot —
The burdens of my earthly lot —
And heaven won;
"Glad also with exceeding joy" —
Gladness that knoweth no alloy.
Yea, I shall sing when I behold
The glory of His banner's gold,
And life begun.

I shall be satisfied that day,
And shall forget the toilsome way
Up which my weary feet did climb,
When, face to face, in that glad time,
I see my Lord.
Fall back, sins of the fleshly world!
Ye shall to outer depths be hurled.
Christ baffled all the hosts of hell:
I am in Him, and all is well;
I trust His Word.

Roxbury, Mass.

INDIAN SPRING

JAMES BUCKHAM.

SOMETIMES in January, oftener toward the close of February, there comes to our winter-bound Northern States a day or two, perhaps a week, of balmy, springlike weather, that uncovers the brown earth and sets the streams abrawling, and makes one think that verily old winter's fetters have been broken. The sun has such a genial, steady warmth, and the south or southwest breeze is so soft and caressing and assuring, that even some premature vegetation starts up in the sheltered ditches and under the swampy lee of the woods, unfolding its tender, vivid green in a few hours, only to be smitten by returning cold ere long, and stretched withering on the frost-hardened soil.

Were it not for the absence of the wiser birds, and the unnatural silence of the sunny air, one might readily mistake this brief Indian Spring for the first week in April; but, except for the short, sharp cries or chirps of the few birds that winter with us, the feathered world is unresponsive to all this unseasonable warmth and balminess. There is no sudden northward migration, no sound by night from the pilgrims of the air. This is the surest sign to the Rambler that spring is still a long way off, and he need cherish no romantic hopes of a season two months in advance of the calendar. Nevertheless, no true lover of nature can remain indoors during Indian Spring. He has an irresistible longing to go forth and get, at least, a foretaste, a suggestion, of the April that is to be. There is actually a spicy pleasure in cheating himself by appearances, while all the time shrewdly reserv-

ing the knowledge that the semblance is not real. It is much the same kind of pleasure that a dreamer might have in his dream, were his sub-consciousness strong enough to perceive that his adventures were phantasmal and transitory, and need cause him no anxiety or moral distress. Indeed, the impression of tramping through April scenes in February is distinctly dream-like, and for that very reason enchanting. I love to spend whole days in this deceptive sunshine, with that ever-present, ghostly consciousness of being translated beyond actual place and time—of being, in fact, a partly-awake somnambulist in the night of the year. It gives me a certain shuddering delight to stand doubtfully in April sunshine, walled about on every side by cliffs of winter, like Rasselas in his idyllic valley. For today, at least, I will live and think as if spring had actually come—only the charm of it will be the more delicate and exciting, because I know (behind my fancying) that winter has just slipped out for a moment, and will presently darken the door and take possession of the house again.

Last year (1899), in Massachusetts at least, we had our Indian Spring in the middle of January. That week of mild, sunny weather, beginning with the 15th, is still gratefully fresh in the minds of many of us, no doubt—particularly the golfers, who were out in force, like reprieved prisoners, tramping the snowless turf of the links. On the 17th, with the thermometer in the 50's, I took a long walk, out through Wollaston, toward the Milton Hills. The warmth of the sun and the softness of the air were simply delicious, and I could not help pitying all those who were shut up, so fine a day, in offices, stores, and factories.

On the edge of the swamp lying just west of Wollaston Heights, I startled a small flock of bluejays, three or four, that went screaming away into the depths of the woods. Unless disturbed, the bluejay is usually silent at this season of the year, his loud, metallic cry being seldom heard later than the first of December. The flicker, however, whose voice I presently heard from a distant pine tree, is a spring prophet, and in pleasant weather may be heard blowing his bugle over the winter woods, like a clarion call to the sun. His note at this season is single, strong, and resonant, with a reedy quality, something like the tone of the clarinet. This bird is noticeably shyer in winter than at any other season, and will fly long before you can get near him, uttering, as he undulates over the woods or fields, the same strident note that first announced his presence.

After walking about a mile, I came to a warm, southward-facing bank, where the roots of a pine tree were thrusting up above the brown earth, like withered limbs that had thrown off the bedclothing. Glad of a chance to rest, I sat down on one of the knees of the old tree, and gratefully inhaled the aromatic, resinous odor that filled the air. This pine-smell is the most distinctive and appealing of wood-odors. It lingers longest in the memory, and is revived with the keenest and most affecting pleasure. How strongly the resinous fragrance pours forth on a day like this, when the sun opens wide the pores of the

lusty tree! Roots, trunk, and foliage all exhale the wholesome odor, and it streams away on the air, greeting your quickened sense afar off. Nothing like a whiff of pine to call up out-door memories! It is the very spirit, the *daimon*, of the woods, a divine exhalation penetrating through the senses to the inmost soul.

A little distance from where I sat resting on the root of the pine, was a tumble-down, tangled barbed-wire fence, overgrown by the long vines of the trailing "bull-briar." The strands of wire and the briar vines were almost indistinguishable, and it suddenly occurred to me that here was an instance of the natural association of type and prototype. Approaching closer, I was struck by the remarkable resemblance between the vines and the wire. The latter was just about the same size as the former, and bore its clusters of radiating barbs at precisely the same intervals as the thorns of the vines. The barbs and the thorns were arranged similarly, in bunches of three or four, bristling opposite ways, and of about the same size, though nature's barbs were the neater and finer and sharper-pointed. Surely, I thought, man must have got his notion of the barbed-wire fence from nature, and he has followed his model so closely that, if nature were allowed patents, the infringement would be ground for legal action.

Beyond the golf-links, on a hillside where scattered birches and scrub pines were growing, I came upon a stunted wild apple tree, the ground under which was thickly strewn with frozen and thawed apples. Immediately there occurred to me Thoreau's enthusiastic praise of the spicy cider of thawed wild apples. Gathering my hands full of the russet fruit, I sat down upon a rock to taste this primitive nectar (as Thoreau recommends) "in the wind." It was indeed delicious—not so tart and bitter as the juice of the wild apple in its sound state, but distinctly sweetened and ameliorated by the frost; a kind of spicy wild wine, innocent as water, refreshing to the palate, and wholesome and medicinal to the entire body. I gathered more and more of the wild apples, and sucked their cool nectar until my thirst was slaked. It was a real discovery, this new winter drink, and I would heartily pass on Thoreau's recommendation of it to other rambblers.

I ate my noonday lunch by a spring in the Blue Hills Reservation, and then kept on across that vast park toward the Observatory, standing up like a huge excrescence on the brow of the highest point of land in sight.

What an extent of wild land is this, on the borders of Boston, stretching away for miles to the south and southwest, as remote and uncultivated as New Hampshire pastures (save for an occasional roadway or placard), and as free to all of the rambling tribe! It affords a deep and grateful refuge for the birds, and in a few months now will be thickly peopled by all our native songsters.

I saw there, on that day in mid-January, representatives of nearly all our wintering birds—the chickadees, nuthatches, downy and hairy woodpeckers, flickers, jays, buntings, winter wrens and pine finches, and, along the turnpike, some English sparrows. Indian Spring had brought them all out from the deeper cov-

erts, and set them to foraging hopefully for food. Their feeble, tinkling chirps and rustling flight attracted my attention everywhere, and it was easy to imagine what a bird-garden the Reservation would be, when May came north with her retinue of songsters.

The only disagreeable feature of rambling in the Reservation is the conscious espionage of the mounted police, who patrol the park at all seasons of the year. Of course, one does not like to have one's motive suspected while engaged in this devout processional or peripatetic worship of nature. Yet the police are, doubtless, necessary to enforce the regulations of the park commissioners and protect the timber and wild creatures in the Reservation. One wishes they might be invisible wardens, however — visible only to the wrongdoer, and relentless upon his trail as some four-footed, or indeed six-footed, Nemesis.

My walk circumscribed a section of country about eight miles in diameter, and was a fairly good day's work for one pair of legs. But I would gladly repeat it, should we have a taste of Indian Spring this winter. It furnished me with an inextinguishable appetite for some days, and at least a week's supply of keen, swinging energy for work. I do not know how I could have got better returns from so small an investment of time in any other venture.

Atlantic, Mass.

VIEWS FROM A 'RICKSHA ON MY RUN HOME

II.

REV. S. L. GRACEY, D. D.

OUR first calling place in Japan is at NAGASAKI,

but as our steamer only stops to coal, there is but scant time to visit our mission stations, and the time ashore is limited to four hours. All steamers in the East anchor in the harbor, there being no wharf or jetty. So one must go ashore in launch or sampan. The latter differ in every port, and we have not seen any equal to those used at Foochow, which are large, scrupulously clean, and have platted bamboo coverings, which are bent bow-shaped over heavy ribs of bamboo. These coverings protect effectually from heat or rain, and at Foochow supply the permanent home for ten thousand people. The Japanese sampan has no covering, and the seating is uncomfortable. You can go ashore in them, however, for five cents. At the landing clap your hands two or three times, and half a dozen jinricksha men come whirling their little carriages to your feet. Entering one, you go racing through good wide streets and a fairyland of kaleidoscopic effects in shops where all manner of beautiful things are exposed to the gaze of the passing throng. The entire front of each shop is removed, and by going slowly you can see from your carriage most of what each merchant has to sell. Alighting is a risky operation for your purse, for if you once yield to the infatuation of entering the shops, you are charmed with the multitude of lovely things which you are sure you cannot do without; but, woe to you if you begin to purchase, for your

arms and 'ricksha will soon be filled with articles which you will wish you hadn't bought as you look further and see still more beautiful and charming articles. Your money is squandered and your capacity for carrying already exceeded, and entering some shop where really superior wares are offered, you soon become convinced that nothing you have purchased is worth looking at compared with the more elegant things you now long for in vain.

We visit a grand old temple, passing up a long flight of steps, and at the doorway have to remove our shoes, or draw on a pair of cloth overshoes, before the priest will allow us to pass over the highly polished black lacquered floors. Just before the shrine and image of Buddha is a long treasure chest, with slats across the top. Men, women and children approach, cast a few sens (cents) into the box, then pull a heavily tasseled cord. A bell tinkles, and hands are clapped to let the god know they have come to worship and pray. Falling on their knees, in an upright posture of body, they clasp their open palms together, close the eyes and mutter their prayer, and then bowing forward until the face is in the hands and the hands in the dust make their deep obeisance to the deity. Many by paying the priest a small sum have the privilege of shaking a box made of a section of bamboo, with a small hole in the top. This box, containing a large number of thin sticks of split bamboo on which numbers are written, is shaken until one of the sticks is tossed out. If the number thereon is over twenty, it is a good omen; if over fifty, the prayer will probably be answered; if over one hundred, the poor devotee goes away quite easy in mind, for the gods will certainly grant his wish. If a number less than twenty is thrown, many pay a second time, and once or even twice more shake for better luck; but the worshiper is not so confident as if the higher number had appeared at his first effort. Beyond the temple is a forest of immense old camphor trees, through which we climb to the top of a hill, whence a very charming view is obtained of the beautiful harbor, with its myriad ships and fishing boats, sampans and junks, and a long sweep of vision many miles seaward, which is only surpassed by the harbors of Hong Kong and Rio Janeiro.

There are charms enough in Nagasaki to make a visit of a month a pastime of delight, but we hasten aboard, and before nightfall are well on our way towards Moji and Shimonoseki, which lie on opposite shores of the narrow gateway to the picturesque and world-famous inland seas of Japan. The operation of

COALING STEAMERS

at Nagasaki is so unique as to have a charm all its own, if such a blackening procedure can be said to have a charm at all. We stood watching for more than an hour the almost nude men and fantastically dressed women as they passed small flat baskets of coal, each containing about a peck, from hand to hand up the sides of the ship, on which a series of frail stagings swing by ropes from above. The lowest platform was some three or four feet from the deck of the coal barge. A busy squad

of men shoveled soft coal into the baskets, which another man or woman tossed up to the man on the first staging, and he or she passed it on to the one above; and thus from hand to hand and staging to staging a continuous stream of ever-ascending baskets passes up so rapidly that four gangs of men, two on each side of the steamer, on as many stagings, will dump into the bunkers sixty tons an hour. Small boys or girls catch up the empty baskets, and putting four or five in a nest, toss them down again to the barge workers. They all chat and chaff and sing as they work and seem as merry and light-hearted as happy reapers in a home harvest-field.

Suwo nada, Iyo nada, Misinimi nada, Bingo nada, Isumi nada, are so many seas or lakes connected by straits and studded with thousands of islands, like emerald-crowned mountain peaks piercing the deep dark blue sea, varying in size from a silver dollar to many acres, and each and all covered with verdure from wave-washed shore to utmost peak. Nearly all are sugar loaf in form and show volcanic action; many are cultivated in terraces far up the mountain slope. The weather is as mild as May, though we are nearing Thanksgiving Day, and one walks the deck or lounges in steamer chair, entranced with the ever-varying beauties of romantic and picturesque landscape, and wishes for eyes all around his head, that its glories might be taken in at a glance, thus saving the everlasting turning from front to rear and from side to side as some enthusiastic fellow passenger calls attention to the "most beautiful" scene yet displayed. The shores are studded with villages, where quaint, low, thatched-roof houses give additional charm to the view. The thatch on these one-story buildings is fully two feet thick, accurately trimmed on the lower edge so that the full thickness may be seen. The new thatch looks bright and yellow, the older brown. Frequently weeds are growing in patches, while along the ridge-pole is a bed of flowering plants. Tradition has it that the women's face powder was wont to be made of lily-root, and that a ruler who wished to abolish female vanities decreed that "the plant should not be grown on the face of the earth;" but the women outwitted him by digging it up by the roots and planting it in boxes on the roof. There are innumerable junks and fishing boats with single square sails. Amid a fleet of these frail craft one morning, as the sun came dripping up from the sea, we saw scores of men arise and stand facing the dawn, clasping their open palms together and slowly bowing the head and body in adoration of the god of day.

At the eastern entrance to this chain of lakes, or seas, sits

KOBE,

with its excellent harbor. This is a large city occupying a beautiful plain, which ends in a massive background of mountain. Its water front is monopolized by the godowns, honges and residences of foreigners. The streets are very wide, with large houses of foreign architecture, banks, stores and offices. Then comes the native city with its one-storied buildings, open fronts, and endless charm of all manner of fancy goods. You should visit the wa-

terfall in the mountains, the temples and curio shops, and an hour will pass delightfully as you watch the artists at work in the Satsuma factories — their deft use of eyelash brushes, and the beautiful figures of flowers, birds, butterflies, and all manner of gracefully twining lines, with human forms and most expressive countenances, that they evolve; the various processes of firing the enamel and chemical paints, the smoothing and polishing, until the finished piece stands before you in all its loveliness. We saw in one factory several exquisite creations of ceramic art intended for the Paris Exposition. You should visit the curio stores in Kobe, for you will here find rare pieces that you will see nowhere else in Japan — a remark which applies as well to the peculiar products of Kyoto, Osaka, Nagano, Kiga, etc.

As our steamer is to remain here three days, we bid our fellow voyagers "Sionara" in true Japanese style, for we are off for a run overland to pick up our vessel again a week hence at Yokohama.

DR. MUDGE'S "NIGHTMARE OF NON-SEQUITURS"

REV. D. DORCHESTER, JR., D. D.

IN the issue of the HERALD of Jan. 3 there is an article by Dr. James Mudge in which he says: "We note that a strenuous effort will be made at the General Conference to compass the repeal of the Disciplinary enactment by which card-playing, dancing, theatre-going, wine-drinking, and similar fashionable follies are now forbidden to our members, so that persons addicted to these worldly dissipations may not be turned away from us to other churches where such practices are in higher favor. The late Methodist Church Congress at St. Louis, like its predecessor at Pittsburg, advocated this."

The only utterance of the Methodist Church Congress at Pittsburg on the amusement question was a paper by Prof. Bowne. The Professor, as the readers of the HERALD well know, has a masterly skill in dissecting the irrational and the false. When he had finished reading his paper it was plain to be seen that there was not enough left of a certain notorious Disciplinary enactment to make a decent corpse. There was no discussion; there was no resolution of sympathy for the dear departed, because there were no mourners; neither was there even a recommendation to the General Conference that the *cadaver* be decently interred. Whatever is dead in the realm of reason will be sooner or later recognized as such in the world of action. It is only a question of time when the funeral obsequies will be performed.

Dr. Mudge's attempt to make these "dry bones live" by accusing the Methodist Church Congress of making "a strenuous effort" to induce the General Conference to remove these bones so that seceding church members, guilty of *worldly dissipations*, may be saved to our church, shows that he is suffering from "a nightmare of non-sequiturs." Because we reprobate the blue laws of colonial days, does it follow that we would give "aid and comfort" to those who are morally lax and spiritually indifferent? Because our reason and moral sense revolt at said "Disciplinary enactment," should our allegiance to that good old comprehensive rule

of John Wesley, in whose light our fathers walked and were saved, be impugned?

Something better than this should come from one who has shown such an appreciation of the "Best of Browning." How would Browning's "scalpel eyes" regard such a treatment of amusements as our Discipline presents?

Pittsburg, Pa.

"A LONG CONVERSATION"

"CAR WHEEL TOURIST."

HELLO, Central! I want to talk to New England. Boston, is that you? I am in Austin, Texas. This is a long-distance telephone; it is connected with Bar Harbor, Maine. I heard the voice a moment ago of "the man at the phone" over all this distance of more than 2,000 miles as distinctly as if he were speaking to me from the next room. It is no further from St. Johns, Newfoundland, to St. Patrick in Ireland.

I left Cincinnati for St. Louis by the way of the "Big Four" early in December, in a "palace car." Why didn't I take a second-class coach? Because it would wear out an archbishop to travel in that kind of conveyance going a thousand miles a week. I have averaged more than a thousand miles a week the last whole year through. Nothing yet devised is good enough for a traveler who sleeps in the "sleeper" five nights in the week for six weeks in the spring and six in the fall. There would be wear and tear to the bird in the use of its wings, in such continuous flights. As for the eyes of the passenger, if they will keep pace with the eyesight of the people at home, they will wear out two pairs of spectacles in a season. There is no more luxury, however, in the cars of any other system than in that of the Vanderbilts who have the control of the "Big Four," as they have of the "Lake Shore & Michigan Southern." Like the sticks of a fan the branches of this system radiate from Cincinnati through the section of a circle. The Southwestern branch competes for the travel to St. Louis with several other roads, and the equipment is equal to that of the Northeastern branch to Boston and New York. The management of the railroads in the West is in the hands of young men, able and courteous young men. The Civil Service system provides for the promotions, and young men trained in the offices and on the roads rise to the vacancies, whenever and wherever they occur. Mr. Warren J. Lynch has succeeded the enterprising traffic manager, who was called recently to the management of the Great Southern Pacific System. He was in the office, and thoroughly familiar with the duties of his great opportunity. Affable and skillful, he gives us first-class service with comforts in any direction from Cincinnati. From our office we always take the "Big Four" when it goes our way. The merit of this mention is in the fact that I paid for my transportation, and did not ride with a "pass." If Cervantes pleased the world in making one of his heroes call for blessings on the man who invented sleep, what of the man who invented travel for the sleepers while they sleep?

I threw my vest with my watch under my pillow in Cincinnati, and took it out in St. Louis. My sleep was nearly four hundred miles long. This Mississippi "river town" is no longer a mere "stop-over for pilots." I met a man there in that incomparable railroad station who told me that there were 800,000 souls in the city. I wondered what the total population was, those having souls and all others. Ex-Senator Ingalls treats the great city in his sketch of its founder in the old *Kansas Magazine*

much as he would have done if he had lived in Chicago any time within twenty-five years. He says: —

"Laclede was a mercantile adventurer of noble descent from Bordeaux, long domiciled at New Orleans, where he had fallen a victim to the voluptuous charms of Madame Chouteau, wife of a baker of bread and pies for the hungry, and a vender of ale and wine for the thirsty villagers. M. Chouteau, the baker, was presumably a crusty fellow, neither well bred nor in the flower of his youth; a dough-faced loafer and a pie biter of the deepest dye. Be this as it may, Madame preferred the plume and sword of her dashing lover to the paper cap and rolling pin of her liege lord, and lit out in the summer of 1783 with the expedition for St. Genevieve, arriving on November 3, when they went into winter quarters. After a careful examination of the topography of the country, Laclede selected the present site of St. Louis and established a trading post February 15, 1784, erecting a large house and four stores on the levee. In due time he died, bequeathing his name to a street and a hotel in the city he founded. Madame Chouteau long survived him, residing in St. Louis until her death, leaving a numerous progeny of Chouteaus, and a name that smells sweet and blossoms in the dust. She was a woman of great strength and force of character and of marvelous personal beauty, and ruled St. Louis with despotic sovereignty."

But it will require of Chicago all her time for recreation to keep an eye for the future of this "river town" which is not without some quiet determination to be "some day" the capital of the country.

From the gate where the "Katy" passengers show their tickets, I started for a plunge of a thousand miles to the Gulf. All night in Missouri, a forenoon in Kansas, an afternoon in the Indian Territory, and I was in Texas where time is no longer; but it is the only thing in that State which is no longer. If I had traveled the length of that State, I would have had a journey as protracted as from Bangor to Boston, Boston to Buffalo, on to Erie, Pennsylvania, and nearly to the Ohio State line; if I had chosen the width of it, I would have gone as far as from Boston to New York, New York to Philadelphia, Baltimore to Washington, on to Richmond or Lynchburg, and down into North Carolina as far as Greensboro. Heaven itself will not need to be larger than Texas. One can ride or hide to one's content in this Empire or Lone Star State. There are longer watercourses and railroads, more forests and unemployed acres, than in any other State in the Union. There are 228 counties. The people have more sand, they "raise more Cain" and more cotton. The first seven days I was there two years ago, they killed six men, and two of them in the cities in which I happened to be. On Christmas day this year they had nearly thirty cuttings, shootings and killings. I ventured to speak of such things in one of the Conferences there, a few years ago, saying I was very sorry that cotton was so cheap, but it had surprised me to find that human life was even cheaper. An old man, evidently a Texas ranger, sitting in the back of the church, arose and said: "Mr. Bishop, I am not a member of your meeting, but I would like to answer that man from the North." I asked the Bishop to allow him to speak. He consented, and said, "What would you say, my brother?" "Well, sir, I would like to tell him that he don't understand us down here. It is true that there is a good deal of killing down here, but he don't understand us. I have been here forty years and can tell him all about it. Yes, sir, there is killing, but there is not as many people killed in Texas as ought to be. It's one scoundrel that kills another, and if they didn't kill each other off, decent people couldn't stay here. That's our safety-valve."

I have visited this year, in meeting the

Conferences and in going about among and in the interest of the schools, nearly all the large cities in the State. The Texas Official Railway and Hotel Guide gives the populations as follows: San Antonio, 69,000; Houston, 68,000; Dallas, 64,000; Galveston, 40,000; Fort Worth, 38,000; Waco, 33,500; and Austin, 28,000. Some of the railroad folders give larger figures, but in every instance credit is given to San Antonio for the largest population; one prints it 73,000, and Houston 72,000. The stirring business city is Houston; the clearing house statement shows that it is the most important city in the Southwest. It compares favorably with much larger cities in the North, being only second to Cleveland, Ohio, in its bank statement. Fort Worth is destined to be a much larger and much more important city than its present population would seem to indicate. It is the greatest railroad centre in northern Texas. The Texas & Pacific Railroad has just completed the largest, most expensive and handsomest station in all the South and the Southwest. It will compare favorably with the greatest stations of the largest cities in the North, or indeed in the world. There is located in the city the Fort Worth University, which is one of the most important schools, if not the most important one, in the State. The medical department from the first has taken the lead of even the State Medical College. With fifty thousand dollars Rev. O. L. Fisher, D. D., president of the University, could have a thousand students in the several schools and accommodate them. The Methodist Church in Fort Worth is a stately stone structure, and until within five years was the most costly church edifice in the State. Rev. George MacAdam, the popular pastor, will be called to other important pulpits, but he cannot be spared now. Bishop McCabe on the Conference Sunday secured pledges to pay the debt amounting to nearly \$9,000. The pastor has increased the amount since to \$10,000.

Texas is much more in sympathy with the North than any other of the Southern States, but one discovers very soon that one is in the South if eyes and ears are open. There is a frankness in Southern manners which is attractive and cordial. Shyness is more a Northern than Southern trait. Affectation, which Carlyle called dislocation, is seldom seen at the South.

A Presbyterian clergyman whom I met on the train told an incident which occurred a little time before at one of the meetings of his synod. He said it would illustrate the distinctions which are being made continually in the South: "We were the guests of a Southern family, and among us was a gentleman who was a stranger in that section. At the dinner table he gave some account of a visit he had made to the home of a colored family where he was politely entertained. The hostess was greatly disturbed; she supposed the man to be from the North. She did not conceal her resentment; but when she was told that her guest was a Southern gentleman, and that he had never been in the North, she apologized at once, saying, 'Oh, that is different. I thought you were a believer in social equality.'"

"Oh! it's Tommy Atkins this and Tommy Atkins that;
And, 'Tommy, go away';
But — it — is, 'Thank you, Mr. Atkins,'
When the band begins to play."

At the Colored Conference in Houston a reception was given to the Bishops and preachers, when the representative of the citizens, who was an unusually bright and original native Negro, said, among other humorous things: "We are glad to see you, but we know you are here to gobble our gobblers, unhen our henneries, unroost our roosters, and pull our pullets; the door is wide open."

Bishop Goodsell, in recalling his experience while he was the resident Bishop in Texas, went far to quiet the notions of the people who suspect that the Methodist Bishop does not travel extensively in his diocese. He told the audience that he had been in every county of the State.

The work of the Methodist Episcopal Church in Texas during the last year has been the most encouraging in its history. The four Annual Conferences show an increase in membership and benevolent collections. There are in the State now nearly thirty-three thousand members, or a thousand members a year for all the years the church has been in the South.

Austin, Texas.

Mr. Moody's Last Word on Revivals

I AM not nearly so anxious for a revival of trade in the country as for a revival of righteousness, wrote the late Dwight L. Moody in an article which appears in a recent number of the *Christian Endeavor World*. I do not believe that a republican form of government can exist without righteousness. My constant prayer is that God will breathe upon the churches and quicken the spiritual life of our country.

There never was a time of spiritual quickening when some mean slurs were not cast on the movement. I hear a great many objections to revivals. People sneer and say, "excitement," "sensationalism," "the results don't pay," "the converts don't hold out," etc. I would sooner cut off my hand than talk against revivals.

Look back into history and you find: (1) That revivals are perfectly Scriptural; (2) that most of the great denominations arose out of revivals; and (3) that a large proportion of church members were converted during revivals.

I do not understand how any one who knows his Bible can throw his influence against revivals. If you read your Bible carefully, you will find that God has been quickening His people in all ages. I do not know that they had any revivals before the Flood; if they had, perhaps there would have been no flood. They never had a revival in Sodom; there were not ten righteous men in the place. But when things were at a low ebb with the children of Israel in Egypt, they had a great awakening under Moses. Were there not revivals of righteousness in the time of the Judges? And so in the days of Samuel and Elijah and other prophets. Never in the history of mankind has it failed that when men have repented and turned from their idols to the true and living God He has come with mighty power and blessed them. Was not the nation stirred under John the Baptist? Are not we told that the apostles turned cities upside down, or, rather, right side up? Let no one tell me that revivals are unscriptural.

Follow the history of the church, and you will find that most of the great denominations sprang out of revivals. The Roman Catholic and Episcopalian Churches claim to be apostolic. If so, must they not have started at Pentecost, out of the fires of the mightiest revival this world has ever seen? Some Lutherans do not approve of revivals; but were they not born in the revival under Martin Luther? And the Methodist Church, did it not come from the revival under the Wesleys and Whitefield?

Not only so, but I venture to say that four-fifths of our church-members were converted during revivals. I have tested this again and again in my audiences. They are not sickly, milk-and-water Christians, either. Some of the best men in our churches today were brought out in '57. Have they not lasted pretty well? Last winter I spent six

months in Colorado, Arizona, and on the Pacific coast, and everywhere people came to me who had been awakened in our meetings in London or Birmingham or New York years ago. I found that they were pastors or deacons or elders or Sunday school superintendents in those Western churches.

I am not a pessimist, but there is no denying that things are pretty dark with us now. We are living in "perilous times." Men are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." Divorces are increasing, and murders, lynchings, Sabbath desecration, and dishonesty in business. Inside the church the indifference is appalling. Yet people say "excitement" as soon as there comes a breath of interest. I prefer sensation to stagnation every time. A seaman does not fear a storm as much as a fog.

I will tell you where there is no excitement — in a graveyard. A man lies there where they put him. But I think there will be a stir on the resurrection morning. Where there is life there will always be a stir, and what we need in our churches is a fresh breath of life from the Spirit of God. They talk of the church of the twentieth century. I stand by the church of the first century.

I want to say that no man ought to be discouraged who has not evangelistic gifts. We are told in Ephesians that different men are given different spiritual gifts. If a pastor does not feel qualified to hold evangelistic meetings, the best thing for him to do is to arrange for a special mission and secure the assistance of some one with evangelistic fire. The pastor can pray and work for a great harvest, so that all may rejoice together.

Another thing. It often happens that the power of God is manifest at a meeting on Sunday, and people are awakened. If there is not another meeting until the following Sunday, there is danger lest the devil may snatch away the good seed. Such people ought to be followed up on Monday and Tuesday, and my experience is that you will get them before the end of the week.

In most communities there are numbers of people who are "Gospel-hardened," as we say. They have heard the Gospel preached all their lives.

Revival Meetings

WE live in the dispensation of the Holy Spirit. We need not pray for His coming to our world. He is in the world to convict of sin, and of righteousness, and of judgment. In special efforts to secure the salvation of souls that Christ has redeemed — and He has redeemed all souls — we can always depend upon the Divine help without which all human effort must be vain. The career of every great evangelist is an illustration of this fact. The history of our own church has afforded countless glorious demonstrations of it. Whenever a thoroughly zealous pastor has the active co-operation of a consecrated and believing church, the work of God in the salvation of the unconverted will go forward.

We earnestly believe in special revival efforts and in the holding of well-planned revival campaigns. Human nature is so constituted that it cannot do its best on a dead level. — *Northern Christian Advocate*

THE FAMILY

TIDEWARD

A. MABEL YOUNG.

Some lives are like the quiet meadow
brooks,

Serenely flowing onward day by day,
Glad just to mirror the blue sky above,
And kiss the flowers that bloom along
their way.

And some are like the rapid, rushing
stream,
Dashing o'er rocks where feathery foam
is curled,

Turning the massive wheels of daily toil,
As if themselves part of the busy world.

Active or quiet, both perform their part,
And both are flowing where the open sea
Waits to receive them in infinitude
When at its tide their journey's end shall
be.

Father, I know not of this life of mine,
Or still, or busy, which shall please Thee
best;

But this I know, that, living all for Thee,
I shall in Thy great sea of love find rest.
Waltham, Mass.

Thoughts for the Thoughtful

There is a firefly in the Southern clime
Which shineth only when upon the wing;
So is it with the mind: when once we rest,
We darken. On! said God unto the soul
As to the earth, forever. On it goes,
A rejoicing native of the infinite —
As a bird of air — an orb of heaven.

— Philip James Bailey.

The cross is easier to him who takes it up
than to him who drags it along. — J. E.
Vaux.

Our duty is to be useful, not according to
our desires, but according to our powers. —
Amiel.

Man calls his works eternal; God calls
them fleeting. Man conceives that they are
built of rock; God says, "Nay, sand; or,
worse than that, they are air." Man says he
erects them for eternity; God blows but for
a moment, and where are they? Like base-
less fabrics of a vision, they are passed and
gone forever. — Spurgeon.

A Persian fable runs thus: "One day, as
I was in a bath, a friend of mine put in my
hand a piece of scented clay. I took it, and
said to it, 'Art thou musk or ambergris?
for I am charmed with thy perfume.' It an-
swered, 'I was a despicable piece of clay,
but I was some time in the company of the
rose, and the sweet quality of my compan-
ion was communicated to me.'" — Anon.

When one who has never sailed out upon
the ocean stands on its shore and watches
the trembling waves as they surge and
break upon the sands, how little does he
know of the majesty and grandeur of the
great deep, of its storms, of its power,
of its secrets, of its unfathomable cham-
bers, of its unweighed treasures? He
sees only the little silver edge that breaks
at his feet. So we stand but where the
Spirit of God breaks upon the shore of our
world. We see its silver edge. We feel
the plash of its waves upon our hearts. But
of its infinite reaches and outgoings beyond
our shores we know almost nothing. Yet
blessed are they who simply stand by the
shore and lave their hearts in even the shal-
lowest eddies of this divine ocean. — J. R.
Miller, D. D.

A thousand times to come short of the
mark of the high calling and yet to have
courage, is a noble result. The unbroken
will must be dear to God. If we are not
frustrated a thousand times, we have no
strength. The buckler is brightened by
scouring, the sword is sharpened by grind-
ing. To attain courage is a notable achieve-
ment. To sink down into limpness and in-
vertebrate acceptance of the thing called
fate, to be a moral jelly-fish instead of a
highly organized human being with a bold
power of resistance and defiance, is to be
abhorrent to God. — *Christian Register*.

Alumina, common earth, can become
oriental ruby, topaz, amethyst, sapphire, or
emerald. Silica can become jasper, opal, or
Brazilian ruby. Charcoal can become dia-
mond. Why may not the body become
equally lustrous — nay, luminous? That
which is designed to be a temple of the
Holy Ghost ought to be fit. It must be ca-
pable of such glory that John, not yet out of
the body, falls to worship, and finds the ob-
ject to be only one of his brethren the proph-
ets. Old bodies do not need to be cast aside,
but to have their superamethystine capabil-
ities brought out. — *Bishop Warren*.

Art thou a man seeking a correct knowl-
edge of thyself? Ask thy soul: Soul, how
much of a man am I? What am I for be-
nevolence? What am I for faith? What
am I for prayer? What am I for reverence?
What am I for work? What am I for that
which goes to make up genuine character?
Take away from me all that shall be taken
away at the hour of death, and tell me just
what I am. Moses, amid the solitude of
Nebo, quitting his life-work and standing
before God with nothing but his own per-
sonality, was grand. So was Elijah as he
swept up the steep of light in the chariot
of fire. So was Paul as he stretched forth
the hand of faith and laid hold of his crew.
Is my personality, considered in itself, like
the personalities of these men of God? I
charge thee, O soul, to make it such! For
this dost thou exist, and for this end hast
thou been endowed. I want to be Godlike.
I want to live in such a way that there shall
be voices going before me into the eternal
world. I do not wish to enter heaven a mere
nobody. When I pass within the gates
I do not fancy hearing a saint here and
there asking, "Who is he? Whence came
he?" I want to live in such a way that
when I ascend the angels of God will be
proud to accompany me all the way, and
the heavenly hosts will be rejoiced to greet
me with a shout. Soul, it is thine to make
such a future for me! — *DAVID GREGG*,
D. D., in "Our Best Moods."

Life is not fragmentary. There is no
break. You see the river flowing till it
reaches the cleft in the mountain, but it goes
on. You see your companion entering the
dark cavern of the mountain-side. It is but
a tunnel; presently he will emerge into a
fairer, brighter land beyond. Life is like
a song; and the singer goes from us, and the
song grows dimmer and more indistinct,
and fades away; but the singer has not
stopped his singing, though our eyes can-
not follow him into the unknown whither
he has gone. Do you remember that beauti-
ful statue in the Metropolitan Museum of
Art—"The First Death"—Eve holding in
her arms the form of her beloved first-born
son, and looking down with pained and
anxious questioning into the closed eyes?
Oh, if there could but then have been some
one to touch her on the shoulder and say,
This is not death, but is only slumber; if
there could but have been some voice that
could have spoken in her ears, so that,

suddenly rising out of this semblance of
sleep, he could have looked up into the
mother's eyes, how the joy and exhilaration
would have come back into her heart
again! And when we take our best beloved
and hold them to our arms, and look down
into the eyes that are closed, and look down
into the face that is marble, there is a hand
that touches our shoulder, and there is a
voice that speaks in our ears, "She is not
dead, but sleepeth." — *Lyman Abbott, D. D.*

What are the things we most dread to
lose with youth? Enthusiasm, eagerness
to learn what truth is, and to try our
strength upon unfolding tasks; the free,
unhindered use of ourselves. The first of
these we need not forego; the noblest of
our race have felt their inward stir to great
endeavor until the day of their death; and
if we have enlarged and strengthened our
spiritual powers as the physical have
weakened, there is no real loss of the last,
but an eternal gain. We cannot tell how
much we may yet have to do for this dear
old confused and confusing world where
we have had our schooling, after we get
outside of it—which may indeed be getting
within it—getting at the heart of its per-
plexing mysteries. Certainly the vigor of
an ever-fresh immortality will not let itself
be wasted in idleness. — *Lucy Larcom*.

March on, my soul, nor like a laggard stay!
March swiftly on. Yet err not from the way
Where all the nobly wise of old have trod—
The path of faith made by the sons of God.

Follow the marks that they have set beside
The narrow, cloud-swept track, to be thy guide
Follow, and honor what the past has gained,
And forward still, that more may be attained.

Something to learn, and something to forget;
Hold fast the good, and seek the better yet;
Press on, and prove the pilgrim-hope of
youth,—
That creeds are milestones on the road to
Truth.

— HENRY VAN DYKE, D. D., in "The Build-
ers and Other Poems."

CO-PARTNERSHIP

KATE SUMNER GATES.

"TAKES all kinds of people to make
a world, don't it?" said Tom, re-
flectively, one night. "And, honestly, it
does seem sometimes as if the ones who
could do the most really did the least.
Makes me think of the old story of the
hen with only one poor solitary chicken,
who hadn't time to do a blessed thing for
anybody, while Biddy with a dozen chicks
in her train was ready to adopt any miser-
able waif that came along. Now, there's
Mr. Winship, they want him to be presi-
dent of our Mutual Improvement Society
the worst way, but he won't. There isn't
any one in town could begin to do it as he
could if he only would. He has a fine ed-
ucation, and has traveled half over the
world; more than all that, he has a nat-
ural gift for talking entertainingly — just
think what he could do for the young folks
here! But, you see, he doesn't believe in
putting himself out for anybody. He says
he believes in each man's looking out for
himself and his own comfort. Maybe his
way is right; it would save a fellow lots of
work, anyway."

"Perhaps, though I have my doubts
about that; but it is an absolutely wrong
way, of that I am sure," I said. "We
are not put here to live for ourselves, and
it is impossible for us to do so. Our lives
are linked together — what affects one af-

fects all. It is a sort of endless chain; the good and the bad are passing continually from one to another; like the brook, they 'go on and on forever.' I was reading a little pamphlet the other day on 'The Duty of a Public Spirit.' 'We are members one of another,' it said. 'If one suffers, all are hurt. The true weal of one is a blessing to the rest. For instance, the operatives of a cotton factory may be earning, say, two dollars a day, but in order that they may do so, the factory must be there with its owners and their capital; there must be men working Southern cotton-fields, people engaged in the manufacture of implements for cotton-raising, people building and running steamboats and railways; human beings in all lands who wish cotton fabrics and have means to buy them; morality, customs and laws making traffic and possessions secure; and preachers, teachers, writers, legislators, judges, police and army giving sustenance to laws and morals. Let any one of these conditions fail, and the fortune of that workman is lowered.' It is so in everything. No man liveth to himself, it is impossible. The world is either better or worse for our being in it, one or the other — which shall it be?"

"You wouldn't have much use for the man who prayed, —

'God bless me and my wife,
My son John and his wife,
Us four, no more. Amen,'

would you, auntie?"

"Certainly not. I believe in every one's trying to be and to do *all* that he possibly can. As some one says of Elisha, he was a devotee of religion, specially called to teach the divine will, to promote righteousness in the land; but he was interested in everything that went on in the land — if it was good, to promote it; if evil, to denounce it and put it down. So we want to be, not bound up solely in our own pursuits and interests, but heartily interested in everything about us, trying our faithful best to make the good better, and seeking with all our might to suppress the evil about us. Emerson says, you know, that a man is fed, not that he may be fed, but that he may work. Whatever power, or capability, or joy is ours has been given us not just for own use or enjoyment, but that we may use it for the good and happiness of others."

Longmeadow, Mass.

The People Who are Loved

THE people who win their way into the inmost recesses of others' hearts are not usually the most brilliant and gifted, but those who have sympathy, patience, self-forgetfulness, and that indefinable faculty of eliciting the better nature of others. Most of us know of persons who have appealed to us in this way. We have many friends who are more beautiful and gifted, but there is not one of them whose companionship we enjoy better than that of the plain-faced man or woman who never makes a witty or profound remark, but whose simple quality of human goodness makes up for every other deficiency. And if it came to a time of real stress, when we felt that we needed the support of real friendship, we should choose, above all, to go to this plain-faced man or woman, certain that we should find intelligent sympathy, a charitable construction of our position and difficulties, and a readiness to

assist us beyond what we ought to take. If you could look into human hearts you would be surprised at the faces they enshrine there, because beauty of spirit is more than beauty of face or form, and remarkable intellectual qualities are not to be compared with unaffected human goodness and sympathy. — *Exchange.*

"GOD SEETH NOT AS MAN SEETH"

"Life has gone well with me today," one said,

And raised his head,
Looked with exultant eyes,
Fearless of change, defiant of surprise,
Into the future — lo!

An awful vision rose,
Clear-cut against a background dark with woes.

He reeled as 'neath a blow:

"Ah, God! Can it be true
That is the meed and due,
Just recompense and terrible redress
For my superb success?"

"Aye, for it fed on what another lost,
Raised itself on the downfall of that other;
And stole its brilliance from a blackened brother;
Success — at what a cost!"

"Life has gone ill with me today," one said,
With drooping head,
Raising his tired eyes,
Filled with the weary pathos of surprise
At lofty purpose balked,
At noble work o'erthrown;
Defeat seemed aye to claim him as her own;

Dolorous failure stalked
Before his burning gaze —
When, lo! with rapt amaze,
He saw a vision of the future rise.
Cried he in glad surprise:

"Dear God, can it be true my baffled dreaming
Hath of a surety wrought so much for Thee?"

"Aye; work, or good intent, or thought for Me
Falls not, whate'er the seeming."

— MINNIE LEONA UPTON, in *N. Y. Observer.*

THE BRIGHT PENNY

EDYTH KIRKWOOD.

"PERSONAL influence, Aunt Kitty! How you do harp on that theme! Now, for my part, I detest guilds, mothers' meetings, district visiting, and the whole of so-called charitable work in detail. I have not the slightest reluctance to give money; I empty my purse gladly for the poor; but I do hate to come in contact with misery."

Aunt Kitty did not answer for a moment; she was struggling with a doll's hat which, having been woven oblong instead of round, refused to "stay put." As she reached for a bit of wire she said, quietly:

"If our Lord had contented Himself with emptying His purse for the poor instead of healing them by His touch, cheering them by His words, comforting them by His presence, all the great benefits of His life would have been lost to men."

"That is very true," said Edna, looking thoughtful; "but I am afraid I have no vocation for personal work. I am also afraid we shall never get these dolls ready for your missionary sale — I mean your sale for the benefit of missions — there are so many button-holes to work." She sighed

and looked longingly out of the window.

"You wanted to go to see your brother, didn't you? Well, why not? By the way, have you happened to notice a little girl who hovers about the hospital selling imitation ivory studs?"

"I don't remember seeing her. Why do you ask?"

"I agree with you that we cannot get all the button-holes worked; but I can make eyelets much more rapidly, and if you are going to the hospital and happen to see the child — a lean, hollow-eyed, shivering little creature — I thought you might buy out her stock for me and we could use the studs instead of buttons for these dolls. She would be made happy, and we would save time."

"How many good ideas you have! Then you can spare me? Thank you, auntie." And Edna hurried away to dress for her walk.

She soon returned, looking fresh and sweet in her velvet and fur. Her brother was a resident physician in one of the large hospitals, and it was her delight to go to see him, to admire him in his white linen uniform, to see the pretty nurses flitting about, and to leave with a comfortable feeling that a great deal of good was being done. But she never went into the wards, nor came in contact with the anguish, terror, and woe that filled those spacious halls. Once a shriek had startled her, made her heart beat and her cheek blanch, but her brother had said carelessly, as he got up and closed the door: "It is only a hysterical woman who doesn't enjoy taking ether before an operation." Another time a child's screams alarmed her. "Baby with a crushed hand," said the doctor, in reply to her look; "too young to know what ails him. Yelling for his mother — that's all."

Yes, that was all.

She felt uneasy, but her brother's coolness made her believe that, after all, it did not matter much.

She walked blithely along enjoying the crisp air, stopping once to buy a huge bunch of violets which she tucked in her dress with a keen delight in their earthy fragrance. Presently she reached the entrance and paused to look for the girl selling studs.

Yonder she stood, cowering with cold. She was bundled up in old woolen garments — somebody's cast-off jersey, and somebody else's ancient "fascinator," once of rose color, now of no hue that has a name; her nose was red, her eyes watery, her fingers stiff. She hurried up eagerly and presented her wares with the unfailing hope of making a sale which characterizes her forlorn class.

"I will take all you have there if you can get me something to put them in. I forgot to bring a shopping-bag," said Edna, helplessly.

The child looked frightened.

"Did you say — *all*?" she asked, timidly, trying out of politeness not to shiver.

"Yes, all. I want them all. I will pay you what you think them worth."

"For *all*? Why, then, it would be so much." She named a price which was modest enough, and produced a great, crumpled sheet of newspaper into which she poured the contents of her tray.

Of course at this moment — as it always happens — Mr. Edgar Waite, an ultra

fashionable member of the best world and an intimate friend of Edna's brother, elected to pass. A faint gleam of amusement passed over his face, and he bowed. Edna felt her cheeks glow as she returned the salutation, accepted her clumsy parcel, and gave the child the money.

Partly to gain time, as she saw her brother's friend pass through the gate, she lingered and added some pieces of money as a gift over and above the price agreed on for the studs. Amid the silver brightly shone a newly-coined penny. Then, remembering her aunt's words, she detached the violets from her dress and gave them to the child.

"Oh! oh! oh! I haven't had one of these this ever so long! My father worked for a florist. He's in there now" — with a jerk of her head towards the hospital. "He loves flowers, so do I. You go in there sometimes — I seen you. Some of yer folks sick or hurt?"

"Mine? Oh, no! My brother is one of the doctors. I go to see him."

"If you were going there now," said the girl, "I'd ask you to carry these vi'lets to father, and this bright penny for luck."

"I am going in, and I will take them; but tell me his name."

"Name of Sam Brice. Leg broken. My name's Isaline Eudora — Isaline Eudora Brice. Mother named me for a beautiful lady in a novel book."

"It sounds very fine, very romantic," said Edna, trying not to laugh. "Good-bye, Isaline." And she entered the courtyard.

Mr. Waite looked thoughtfully after the graceful form. He had witnessed her kindness to the child from his coign of vantage in the porter's lodge, and it pleased him.

It was rather hard to persuade the doctor to take his sister to see the injured man, but he finally consented, and left her in charge of a sweet-faced nurse who tactfully hovered about the adjacent sufferers so as to leave the interview private.

"Mr. Brice," began Edna, "I have just been talking to your daughter who has sold all her little stock and is going home happy — that is, as happy as she can be without her father. She asked me to give you these flowers" — he seized them eagerly and inhaled their fragrance with deep delight — "and this bright penny 'for luck.'"

He smiled and took the coin, admiring its brightness. "If I dared to trouble you," he said, "you seem very kind and sympathetic" —

A lump arose in Edna's throat. Was it only an hour ago she had been decrying sympathy?

"What can I do?" she queried, gently.

"Why, I have a dollar here. Tomorrow will be Isaline's birthday, and I usually give her a present and buy something good for dinner. The kids — there are five of them, bless them! — will miss their daddy's treat. If I dared to trouble you," he repeated, "I would ask you to buy the things for me and have them sent to this address" — handing her a slip of paper. "I've been hoping to see my wife; but she has not been able to get here."

"Do it! Of course I will do it, and with pleasure."

"One dollar!" said Edna later to her

brother. "One dollar to buy a birthday gift, and a treat for five children besides!"

"Here's something to add to it," said the doctor, giving her a banknote. "Get nice things and make them happy."

Never had shopping been so delightful. While her Aunt Kitty was struggling with her eyelets and wondering what had become of her, Edna was giving orders at a grocer's, choosing presents and candies galore.

And then a very curious thing happened. Most of these articles were to be sent, but as the time was now so short she determined to get a messenger boy to carry enough to assure a supply, and to leave the "overflow" to the delivery wagons. As they ascended the rickety stairs of the poor habitation a gentleman was coming down. She recognized, for the second time, Mr. Edgar Waite. He looked very much confused — quite caught, in fact; he actually blushed as he raised his hat and stammered something incoherent.

"We seem fated to meet today," said Edna, pleasantly, and she passed on without giving him another thought.

Mrs. Brice admitted her with much amazement, and Isaline Eudora sprang forward with a joyful exclamation. The mother had evidently been crying. Isaline explained.

"There was a gentleman here just now," she said, "who had been to see my father at the hospital. He heard about the bright penny you gave me — the one I sent to father, you know — and he took a fancy to it, no one knows why. He offered father five dollars for it, and father asked him to bring the money here and give it to mother, and she was so pleased that she cried. I wonder what he wants with the penny?"

Edna wondered, too.

The little Brices, having gotten an inkling of joys to be, and having spied out the lovely, bumpy-looking bundles hidden so carefully away, were awake half the night with excitement and arose at dawn to revel and riot as never before.

Isaline, arrayed in a comfortable and becoming "Tam" and various other improvements on her ordinary attire, made her proud appearance at the hospital as early as rules permitted on the next visiting day. She was much admired and commended as she passed through the flower-scented halls. Everybody seemed to have a bunch of bloom, and everybody had a flower to spare for her. When she reached her father her hands could scarcely clasp the hot-house roses, spicy carnations, odorous daphnes, and delicate ferns.

"If I was you," said Sam Brice, "I'd carry that bouquet to the young lady who was so kind."

So she did. Edna thought those flowers the sweetest she had ever received.

And the penny?

Some weeks after, the doctor said to his sister that Edgar Waite was a queer fellow. "Imagine," he added, "Waite has had a ring put in a bright cent and wears it on his watch chain. One side has been polished by a jeweler and there's an inscription, too; but he wouldn't let me read it. Do you know what it is?"

"I? No, indeed!"

In which she spoke truly; for then she

did not know; but Edna — now Mrs. Edgar Waite — has long since discovered that the coin bears her own initials and a date — the date when Isaline Eudora sent that bright penny to her father "for luck," and Mr. Waite purchased the penny and shared the luck.

West Philadelphia, Pa.

THE LITTLE ROOM UNDER THE RAFTERS

The little room under the rafters —

Oh, me! how the swift years have fled
Since my brother and I, in the days long
gone by,

Slept there in the low trundle bed.
I remember its furniture homely,
Its rocker, tall backed, and the stand
Painted blue as the sky, and the bureau so
high,
And the looking glass small as your
hand.

I remember the old-fashioned rose bush,
That bloomed in its pot on the sill
Of the window so low where the vines used
to grow —

The hop vines, with leaves like a frill.
I remember the chest in the corner,
And the odorous herbs asway
In the breezes that blew the low window
through,
Bearing scents of the flowers and hay.

I remember how often ere sunrise
The robins my slumbers would break,
As they sung just outside the old roof brown
and wide,
In the elms which the winds loved to
shake;
And how often at morn have I listened,
And while sunset was staining the west,
To the twittering sweet of the swallow so
fleet,
As she built in the eaves her clay nest.

Oh, the years have been many and varied
Since I knew the sweet peace of that
home —
Since I knew the rare bliss of a mother's
fond kiss!
And at times when alone there will come
A yearning, an infinite longing
For that dear childhood home far
away —
For the old friends and best, and a night's
peaceful rest
In that room 'neath the rafters so gray.

— EDWIN BOOTH LOWE, in *Good House-keeping*.

ABOUT WOMEN

— Miss Elizabeth G. Jordan is the new editor of *Harper's Bazar*.

— Miss Cecilia Beaux of Philadelphia is the only woman appointed on the jury to select pictures for the United States exhibit at the Paris Exposition.

— Since receiving her commission as chief nurse of the United States Army, Dr. Anita McGee has enlisted 1,700 women as army nurses. She has lately been elected honorary member of the Association of Military Surgeons.

— Miss Emma Justin Farnsworth, of Albany, N. Y., took the first prize in the women's class in the *Youth's Companion's* competition for amateur photographers. She has exhibited in many competitions, here and abroad, and has seldom failed to rank first.

— Smith College has recently sent out for the first time a medical missionary, supported wholly by the students. Her name is Miss Angie M. Meyers and her field

of work will be Amoy, China. A college course at Vassar, four years in a medical school, and a year of hospital practice, have given her a fine equipment for the work.

Miss Trude Mertens, of Holland, is a successful dentist in The Hague. She has for her patients all the women of the court, and is in such demand that her office is filled from early in the morning until evening. Her father being a firm believer in the education of women, Miss Mertens and her sisters were sent to a boys' school in Nijmegen, where they were the only girls. The fair dentist has practiced for six years, beginning at the age of twenty-one.

Miss Klumpke, to whom Rosa Bonheur left all her large fortune, has decided to share half of it with the deceased painter's relatives, who were disinherited. All the paintings and other valuables left by Rosa Bonheur will, consequently, be sold, and the proceeds will be equally divided.

Mrs. Margaret E. Sangster, who was for more than ten years the editor of *Harper's Bazar*, resigned that position last June, but she still retains intimate relations with the Harpers, and is doing editorial work for them. With reference to her present and future plans, Mrs. Sangster recently said that her time would be largely taken up by work for the publication department of the house and the editing of manuscripts. She will still write for the *Bazar*, and has also formed a connection with the *Ladies' Home Journal*. Mrs. Sangster is also to write for the *Christian Herald*. It is understood that this work is more congenial to her than the care of the editorship of the *Bazar*. — *Woman's Journal*.

It is not often that a grandmother, a mother, and a daughter each bring a male child into the world on the same day, but this has just happened at Galicia, on the estate of Count Potoki. The children are thus great-uncle, uncle, and nephew, and as they are all of the same age there will be some confusion in the generations of the family. The Emperor Francis Joseph, when he heard of the occurrence, sent a sum of money to be divided among the three children. — *London Daily Graphic*.

Ladysmith is called after the wife of Sir Harry Smith, formerly commanding general in South Africa. She was a Spanish girl, to whom the general gave protection, when he was a subaltern in the Peninsular war, and who subsequently married him. Harrismith is named after her husband.

Sympathetic Pains

NEURALGIA is supposed to be a spontaneous pain in the nerve, a pain not due to any discoverable inflammation or other disease in that nerve. But it is probable that every neuralgia has its cause in actual disease or injury to the nerve in some part of its course, or else is one of the curious "reflex" or "sympathetic" pains excited by trouble in some other part of the body.

Sympathetic pains are often very deceptive. Not infrequently they lead even the most skillful physician into error, directing his attention away from the offending part toward some perfectly sound portion of the body.

A common example is seen in the case of hip disease, where the pain is almost always complained of, not in the hip where the inflammation is, but in the knee. In heart-tire, or dilated heart caused by over-exertion, there may be quite sharp pain at the root of the neck on the left side, or in the left shoulder and extending down the left arm. A very common accompaniment of disease of the liver is pain at the tip of the right shoulder and beneath the right shoulder-blade.

The presence of pain in a definite place,

but at a distance from the seat of disease, in the instances just mentioned, is so well known to physicians that it is utilized in the diagnosis. A pain in the knee, for example, often serves to excite a suspicion of hip disease. But there are other times when the pains are erratic, and it is then that they cause confusion.

A decayed tooth may be the cause, not of a toothache, but of an earache. Again, it is not uncommon for a person with pneumonia or pleurisy to complain of pain in the side of the chest opposite that where the trouble is located. And nearly all of us have occasionally been surprised when a finger or toe has been bruised to feel a momentary pain in the back of the head or over the brow.

Headache is a common form of sympathetic pain, being often caused by trouble in distant parts, as the stomach, the liver, or some other internal organ. One of the commonest causes of headache is eye-strain due to astigmatism, and in every case of frequent and persistent headache, especially in a child, the eyes should be examined by an oculist.

Sometimes remedies applied to the seat of a "sympathetic" pain will give relief, but oftener they will not, and it is only when the real trouble is discovered and treated that the pain is overcome. — *Youth's Companion*.

BOYS AND GIRLS

BE CAREFUL, GIRLS

Be careful what you sow, girls!
For every seed will grow, girls!

Though it may fall

Where you cannot know,

Yet in summer and shade

It will surely grow;

And the girl who sows good seed today
Will reap the crop tomorrow.

Be careful what you sow, girls!
For all the bad will grow, girls!

And the girl who now,

With a careless hand,

Is scattering thistles

Over the land,

Must know that whatever she sows today
She must reap the same tomorrow.

— *Deaconess Visitor*.

MR. AND MRS. JACK FROST

"ONE—two—three—go! That is what you must say, and jump right out of bed the minute I call you in the morning," said Rob.

Marjorie heeded; and that is how the two children came to be running over the crust of snow and climbing the hill so early in the morning.

"Hurrah!" shouted Rob, as they reached the top. "We beat the old sun this time. Isn't this grand?" And away they went on their sleds down the hill, Rob shouting to add to the fun, and Marjorie a little frightened by the rapid descent. Up they climbed for another ride, and just met the sun appearing over the mountains. He covered the snow and icy trees with such sparkling beauty that the children clapped their hands in delight; and Rob said: "Jack Frost made some bright pictures last night."

"Yes," said Marjorie, "Jack Frost and his whole family must have worked all night. I wish Jack Frost's family would come and live in our house. It does not look very bright there nowadays. I guess baby bothers mamma so much he is spoiling her disposition, as Jim Green spoils

Nettie's by teasing her so much," as papa says. I 'most wish he hadn't come. He just cries all the time, and makes mamma nervous; and he takes so much time that things never get done. Mamma did not use to be so cross. She used to say, 'Be my good, happy children, and help to keep a bright home for papa.'"

"Say, Marjorie, let's try it! I'll be Jack Frost, and you be Mrs. Jack Frost, for today. We will see if we cannot make mamma more like she used to be. We always have to help, of course; but today let's not say, 'Oh, dear!' when she asks us."

"Yes, I'll try, if I don't forget."

After breakfast Mrs. Kingsley took baby upstairs, saying, as she left the room, "Children, I wish you would put the food away, and scrape up the dishes."

"Now, Mrs. Frost," said Rob, "let us make things hum, and see if we can get this all done before she comes back."

"We'll s'prise her; I'll wash, and you wipe. Be careful, Jack! do not break anything!" as Rob ran to the pantry with a bread-plate in one hand and a milk pitcher in the other.

"No. Say, Mrs. Frost, we must work softly, as we do when we are making frost-pictures on the windows. Let's run on tiptoe."

"Yes. See how this glass sparkles!" holding out one she had just rinsed.

"Very good, Mrs. Frost! Everything Jack Frost touches must shine, you know. It is fun to wipe the glasses when I try to make them shine."

"Now that is done. I will take my little broom and sweep around the stove."

"I'll peel the potatoes for dinner."

"Why, Jack Frost! I thought you hated to peel potatoes!"

"I'll play they are wild animals, and I am making them white with frost."

"Let us play these chairs are trees. See how the frost glistens on them!" And Marjorie used her dust-cloth vigorously.

At last baby was asleep; and Mrs. Kingsley came back, looking tired and worried, saying with a sigh:—

"Only an hour to dinner-time, and nothing done!" Then, looking around, "Why, what does this mean? Who has been here?"

"We did it, mamma," laughed the children, "to make you happy."

"Bless your dear hearts! I should not have thought you could do it so well."

At dinner Mr. Kingsley gave a loving touch to the happy little face beside him, and asked:—

"Do you know any little woman who would like a sleigh-ride today?"

"Yes, papa," answered Marjorie, promptly. "She has not had a ride this winter, and she is my little mamma."

"Good for you, my girlie! Will you go, 'little mamma?'"

"I would not steal Marjorie's ride for anything, and I could not leave my work."

"Yes, do go," said both children. "We will do the dishes and keep house." And papa said he was sure baby needed the fresh air. So Mrs. Kingsley accepted the opportunity for a rest and a change.

Baby enjoyed it, and came home laughing and crowing; and mamma looked so fresh the children said to each other:—

"This is like old times. Mamma is pretty and happy, and we helped to make her so. Let us be Mr. and Mrs. Jack Frost right along." — *Christian Work*.

THE SUNDAY SCHOOL

First Quarter Lesson IV

SUNDAY, JANUARY 28, 1900.

MATT. 3: 13-4: 11.

Rev. W. O. HOLWAY, D. D., U. S. N.

THE BAPTISM AND TEMPTATION OF JESUS

I Preliminary

1. GOLDEN TEXT: *This is my beloved Son, in whom I am well pleased.* — Matt. 3: 17.
2. DATE: A. D. 27, probably January.
3. PLACE: The vicinity of the Jordan.
4. HOME READINGS: Monday — Matt. 3: 13-17. Tuesday — Matt. 4: 1-11. Wednesday — Mark 1: 1-13. Thursday — John 1: 29-34. Friday — James 1: 12-20. Saturday — Phil. 2: 5-11. Sunday — Heb. 2: 10-18.

II Introductory

It was probably toward the close of the first half-year of the Baptist's ministry that the "mightier One" of whom he spoke, unknown to all, but in the humble guise of a Galilean peasant, pressed forward in the crowd at the fords of the Jordan and offered Himself for baptism. No sins had He to confess; no symbols, even, of repentance and purification did He need. John felt as he gazed upon Him that here was One so stainless and holy as to require no lustration at his hand. Rather he felt like reversing their positions, and seeking humbly from this Stranger the baptism which He came to seek from him. But a few quiet words served to put in abeyance John's scruples. The baptismal rite, "fulfilling all righteousness," was performed in Jordan's rippling waters; and as Jesus returned to the shore, the attestation for which John had waited came to him in a shape not to be mistaken. Above him in the heavens a rift appeared, and through the parting azure a palpable, dovelike form — sign of the Spirit's presence — descended upon Jesus, while, at the same moment, a voice proclaimed in human but unearthly accents to ears that were open to listen: "This is My beloved Son, in whom I am well pleased."

Acting under the impulse of the Spirit, Jesus withdrew from the fords of the Jordan and plunged into the depths of the "wilderness." In this dreary retreat, with no companions but the wild beasts (according to Mark's account), He passed forty days in fasting, probably in a frame of mind too elevated to be conscious of bodily wants. At the end, when utterly exhausted, and fevered by hunger, Satan seized his opportunity, and presenting himself in the guise probably of an angel of light, made his first trial of our Lord's loyalty by appealing to His bodily appetite and suggesting a distrust of His divine Sonship: What, hungry, and you the Son of God! Prove your Sonship and appease your hunger by a miracle! Turn these stones into bread! But, though sorely tempted to use His miracle-working powers for His own comfort and preservation, Jesus resolutely braced Himself, and effectually repelled the tempter, by a single quotation from the Scripture of the Old Testament: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Changing his tactics, Satan next attempts

pointed pathway of suffering and self-abnegation by taking Him to a pinnacle of the temple, and bidding Him leap into the court below and thereby prove the genuineness of His title which Satan still affects to question. The descent will be safe enough, the arch-hypocrite assures Him, and plausibly backs up his assurance by himself quoting a text suited to his purpose: "It is written, He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." That our Lord recognized the presumptuous folly of the suggestion at once, is evident by His reply: "It is written again, Thou shalt not tempt the Lord thy God."

Utterly foiled thus far, Satan stakes his last hope of success on one audacious offer. Flashing before our Lord's vision a panoramic succession of this world's kingdoms and dignities, with all their tempting power and glory, he promises to crown Jesus universal king and put into His hand the sceptre over all, if only He will fall upon the knee before him in one act of real homage. This last and undisguised assault was met by an indignant repulsion: "Get thee hence, Satan!" and with the words ringing in his ears — words piercing like a sword to the very heart of this disloyal, fallen spirit: "Thou shalt worship the Lord thy God, and Him only shalt thou serve" — the discomfited tempter abandoned the field. But the Victor was not left alone. Willing, watchful angels brought Him sustenance and comfort, and made the wilderness a paradise with their soothing, grateful ministry.

III Expository

13. Then cometh Jesus — the first appearance in His public ministry. To be baptized. — Not that the sinless One needed this rite, but simply that, "being made sin for us," He might subject Himself to all fleshly ordinances. His submission to this baptism may also be regarded as a solemn induction into His public life and ministry. According to Luke's account (3: 21) He waited till all other applicants for baptism that day had been disposed of.

14. John forbade (R. V., "would have hindered") him. — He did not fully recognize the Messiah (John 1: 33 — "I knew him not"), but he felt the atmosphere of stainless purity in this Galilean candidate for baptism, and doubtless intuitively suspected that the Being who stood before him was the Christ. The confirming sign came afterward. I have need — the depth of humility. Comest thou to me? — "the gold to the dross? the sun to the candle?"

15. Suffer it now (R. V., "suffer it to be so now"). — Under existing relations, comply with My desire. It becometh us — both of us. There is no necessity, but it is fitting and appropriate. Fulfil all righteousness — you, in performing your ministry even against your sense of propriety; I, who came not to destroy the Law, but to fulfil it, in submitting to its righteous requirements. Suffered him — "Christ was baptized, not that He might be sanctified by water, but that He might sanctify water" (Maximinus). "Nothing is known as to the formula, if any, used by John. He certainly did not baptize in the name of the Father, the Son, and the Holy Ghost. Evidently baptism into 'Christ's death' could not precede His death" (Abbott).

16. Heavens were opened — while He prayed (Luke 3: 21). There was some mi-

raculous cleaving apart in the heavenly expanse, so as to permit the dove to appear. The Spirit descending like (R. V., "as") a dove — "in bodily shape like a dove" (Luke 3: 22). "It abode upon him" (John 1: 32). "From this moment His ministry and mediatorial work (in the active official sense) begins" (Alford). The dove was a symbol of peace, of gentleness, of harmlessness. It is supposed that the supernatural features in this baptism were witnessed only by Jesus and John.

17. A voice from heaven (R. V., "out of the heavens") — a true, literal voice; Jehovah speaking in human accents. The Holy Trinity were palpably present at the Saviour's baptism. My beloved Son — not Joseph's son, but Mine; My Son, in that unique sense by which in His very nature He is "separated from all creatures by an impassable chasm;" My beloved Son, in whom I feel ineffable complacency. Believers are called "sons of God;" but Jesus is "the only-begotten," the "beloved Son."

1. Then — immediately after His baptism. Was Jesus led up — driven up, according to Mark; He followed the impulse of the Holy Spirit. The wilderness — probably the wild, rocky region between Jerusalem and Jericho. The high mountain near Jericho called Quarantania from the forty days' fast is the traditional locality of the Temptation. To be tempted — to be proved by actual trial. Through His human nature He was accessible to temptation — could feel its force; and in His human nature, fallible like our own, and with no other aid than that Spirit which the lowliest of His followers may summon to his help, He met and vanquished temptation. On any other supposition, as Whedon plainly shows, He ceases to be our Example, as "One tempted like unto us." Of the devil — by the devil; a personality, not an influence; the word means, in the original, "slanderer," or "accuser."

2. Fasted forty days and forty nights, — not without precedent, as the cases of Moses and Elijah show; still (as in their cases) miraculous, the natural appetites in His case being in abeyance under the sense of Messianic powers which have been awakened in Him, and "the tides of spiritual gladness" which overflow within Him at

"Honest Labor Bears a Lovely Face."

There is nothing more pleasing to look upon than a hearty, ruddy face, gained by honest toil. They are the saving of the nation, these toilers of both sexes, struggling for daily bread.

Pure blood makes them able to keep up the daily round of duty at home, shop or store. If the blood has a taint or impurity, or a run down feeling comes on, the one remedy is Hood's Sarsaparilla, America's Greatest Medicine for the blood.

Poor Blood — "My blood was so poor that in hottest weather I felt cold. Hood's Sarsaparilla made me warm. It is the right thing in the right place." Hattie J. Taylor, Woodstown, N. J.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ill; the non-grating and cathartic to take with Hood's Sarsaparilla.

the remembrance of recent events. **Afterward an hungered.** — The body makes itself felt at length in a feverish, maddening craving for food.

3. **If thou be (R. V., "art") the Son of God.** — Since Thou, born in a stable, a Nazarene, doth lay claim to be such a lofty Being, make the experiment and try your powers; satisfy yourself beyond doubt. **Command that these stones . . . bread.** — It seemed plausible. Why should He not? God had fed the starving Israelites with manna. An angel had pointed out the fountain to the fainting Hagar. Elijah, too, had been fed by an angel in the wilderness. Why should not He, the Son of God, faint and famishing, spread for Himself a table in the wilderness? It was a *real* temptation; and Jesus doubtless felt its force keenly, but not for an instant did He consent. He would not distrust His Sonship. He would not be beguiled into proving it, either by taunt or flattery. Nor will He invoke miraculous power to relieve Himself from bodily discomfort while acting under the lead of the Spirit.

4. **It is written, man shall not live by bread alone** — Deut. 8: 3 (Septuagint). The meaning is: Man should depend upon God. He taught the hungering Israelites in their forty years sojourn in the wilderness, where there was no bread, to live on His unfailing word of promise; and He fed them with manna. I, too, depend upon Him. He will feed Me when and how it seemeth best to Him. I live upon His word.

5. In Luke's account this second temptation is put last. **Then the devil taketh him** — either mentally or bodily. Our Lord's surrender, temporarily, to the power of Satan, was complete. The devil was permitted to test Him to the uttermost. **Holy city** — Jerusalem. **Pinnacle of the temple.** — The floor of the temple on Mt. Moriah, according to Josephus, was 200 feet in perpendicular height above the Vale of Kedron; and on this floor rose Herod's Porch, 100 feet higher. This may have been the "pinnacle," or, possibly, it was an elevation of the temple itself, overlooking the temple court and therefore public to the eyes of all.

6. **If** — again, insinuating doubt. — **Cast thyself down.** — Do something brilliant. "Carry the Jewish nation by storm, and begin at once the conquest of the world" (Hitchcock). "No long delays, no ages of slowly transforming the nations, if only He would come to the Jews in the form of a great prophet, descending from heaven, and be their visible king, reigning in worldly splendor" (Peloubet). **It is written.** — "What is this I see? Satan himself with a Bible under his arm, and a text in his mouth!" (Bishop Hall.) Satan's temptation is never more deceitful than when he quotes (misquotes) Scripture. **Give his angels charge, etc.** — Psa. 91: 11. This quotation sounded plausible and safe. No doubt Jesus *might* have cast Himself down without personal danger. No doubt He would thereby have gained the world's favor. No doubt He felt *really* tempted to forsake the divinely-ordered pathway of suffering and death and try His powers, and

burst upon the world with a blaze of miracle. But the temptation, though doubtless felt, was not for a moment entertained. It was dismissed at once.

7. **Written again** — elsewhere (Deut. 6: 16). Satan's quotation was true in itself, but false in its application. Many heresies have been built on just such distorted use of isolated passages. There is a unity in the Scriptures; and for everything that is "written," it is easy to find other things "written again" which will either confirm or modify the first. **Thou shalt not tempt, etc.** — Thou shalt not challenge God to interpose and save you from the effects of rash confidence or presumptuous folly.

8. **Exceeding high mountain.** — How this excursion was made it is useless and needless to conjecture. No mountain, however high, could furnish a standpoint for any mortal eyes to behold all the kingdoms and their glory. It is better to regard this panoramic view as either mental or supernatural, especially as St. Luke informs us it was shown "in a moment of time."

9. **All . . . will I give thee.** — As much as to say: It is all mine. I rule. My will is obeyed. My precepts govern. You have come, as the Son of God, to take it from me. The conflict will be hard. If you win, it will be by sweat and pain and blood. See! I will give it all to you this instant, abdicate in your favor and without a struggle, for one act of homage. Others have done it, why not you?

10, 11. **Get thee hence.** — From this open undisguised temptation to reach success by doing homage to "the majesty of wrong," Jesus recoils with a sharp, indignant "Begone!" **Satan.** — He names him now — the "adversary," as his name implies. **It is written.** — The old weapon never fails. The quotation is taken, with a slight variation, from Deut. 6: 13. **Leaveth him** — "for a season" (Luke). **Angels.** — He had refused to summon them at the temptation of Satan to "bear Him up" in a presumptuous use of miraculous power; now they come to afford Him spiritual companionship, and probably to bring Him food, as in the case of Elijah (1 Kings 19: 5).

IV Illustrative

The great decisive battle of obedience to God and resistance to sin had been gained; but the enemy would not confess a final defeat. This was pre-eminently *the* Temptation; but our Lord Himself described His course as a scene of continued temptation (Luke 22: 28); and He had yet to secure the victory by that last agony in which the "prince of the world" came but "found nothing in Him." And so with His people; "they that endure to the end shall be saved" (Smith).

AN IMPORTANT MOVEMENT

REV. GEORGE H. CLARKE.

NORMAL classes for the training of teachers, which are being organized in many Sunday-schools, promise much for the increased efficiency in teaching in this important department of the church. He who would teach successfully in the Sunday-school must know vastly more of the Bible than is contained in the few verses which are selected for the lesson. He must have a comprehensive knowledge of its chronology, geography, history, institutions, doctrines and promises. He must know the relation of the Old Testament to the New. He needs a mastery of many details of Bible history, an investigation of the great epochs, a familiarity with the great characters; to know the circumstances under which the books were written, the people for whom

they were originally intended; and he needs the ability to distinguish between the local and the general application of many precepts in the sacred volume.

He should know also, something of the history, purpose and importance of the Sunday-school, and should become as familiar as possible with the art of teaching. The course of study pursued in the normal class provides for this desired information of the Bible; for an examination of the history and aims of the Sunday-school and its relation to the church and the home; and for an acquaintance with the laws of teaching, the art of questioning and of illustrating, the teacher's preparation, the teaching plan, and the pupils' surroundings, characteristics and possibilities.

This course must of necessity be elementary, but will open the eyes of the teacher and prepare the way for more extended study and research. Its purpose is not to discover a royal road to learning, nor to confer exhaustless Bible knowledge or faultless teaching skill, but it is a guide-board pointing the way to Bible knowledge and skillful teaching. It suggests a method in study which saves valuable time, and accomplishes manifold more than would be possible without such training.

As a result of these classes, it is confidently expected that there will be more intelligent teaching, greater admiration and love for the Bible, greater respect for the Sunday-school and more careful home study of the lesson. Every Sunday-school should have its normal class.

Winthrop, Mass.

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OUR BOOK TABLE

Forty Years in the Church of Christ. By Rev. Charles Chiniquy, D. D., author of "Forty Years in the Church of Rome." Fleming H. Revell Company: Chicago, New York, Toronto. Price, \$2.50.

This elegant volume is printed on finest egg-shell paper, bound in best English cloth, richly stamped in chaste gold, and contains two fine portraits of Father Chiniquy, one in young manhood, one in old age. That an autobiography of this remarkable life should be especially interesting and significant, no one can doubt. Another has thus fittingly characterized Father Chiniquy in a single paragraph: "This venerable father, recently deceased, will ever remain one of the many striking characters of the passing century. Of a life almost as old as the century, he spent fifty years in the Church of Rome and forty years in the Church of Christ — one of the bright lights of Protestant faith. Threats, entreaties, persecutions, alike were without avail to shake his faith or to induce his return to Rome. His life and his death are glowing tributes to the Gospel of Jesus Christ. These last forty years, replete with incident, contribute to this wonderful biography."

J. L. Morin, who edited the volume, says in his preface: "The responsibility of issuing this book having been committed to me by the author, my revered father-in-law, I have spared no pains to have the work as near perfection in every respect as possible, and, in this connection, I am glad to acknowledge the valuable assistance I have received from Rev. Prof. John Moore, of Boston, and Rev. Principal MacVicar, D. D., of Montreal." Dr. MacVicar contributes a very fine character sketch. He says: "He was a distinguished man, of unique personality and mission, who will not soon be forgotten. In many respects he stood alone, a commanding figure in our country and century. . . . His missionary labors were not confined to one country or continent. His apostolic zeal in disseminating the truth carried him through Canada, the United States, Britain, Australia, Tasmania, the Sandwich Islands, New Zealand, and portions of Europe. . . . He will be remembered as an enthusiastic reformer. In early manhood, and, indeed, to the end of his own life, this was his proper rôle, not an easy one, as proven by all true reformers — religious, social, and scientific. The qualities required for such a mission are of the highest order — faith in God and man, courage, patience, gentleness, love, indomitable perseverance, a spirit of self-sacrifice and willingness to work and suffer and die for the truth and the vindication of human

rights." We predict an unprecedentedly large sale for this volume.

The Messages of the Later Prophets: Arranged in the Order of Time, Analyzed and Freely Rendered in Paraphrase. By Prof. Frank Knight Sanders of Yale, and Prof. Charles Foster Kent of Brown. Charles Scribner's Sons: New York. Price, \$1.25.

This is the second volume of a series of twelve, which will cover the entire Bible and constitute an original and popular commentary upon it. The purpose of the series is to enable any reader of the Bible to understand its meaning as a reverent scholar of today does, and in particular to receive the exact impression which the words as originally heard or read must have made upon those for whom they were delivered. The definite results of sober scholarship as reached by leading specialists will be given, and an immense amount of light thrown on much that is ordinarily obscure. The messages of the earlier prophets were given in the first volume. The present number takes up exilic and post-exilic prophecy, beginning with Ezekiel and closing with Jonah. The great prophet of the Exile, name unknown, who wrote Isaiah 40 to 55, has about fifty pages devoted to him. The author of the book of Malachi is considered to be unknown. Zechariah 9-14 is considered to belong to the Greek period subsequent to 300 B. C. The date of the anonymous book of Jonah (which is accounted a parable) is also put in this same century, somewhere between 200 and 300 B. C. Excellent appendices are given on "The Messianic Element in Prophecy" and "The Relation between the Messages of the Prophets and that of Jesus." The two professors whose names appear both as general editors of the series and as special authors of this volume are to be congratulated on the admirable design and marked success of their undertaking. It will make the Bible a new and living book, and greatly stimulate healthy interest in the unfolding of the divine revelation.

The Christology of Jesus. Being His Teaching Concerning Himself according to the Synoptic Gospels. By Rev. James Stalker, D. D. A. C. Armstrong & Son: New York. Price, \$1.50.

Two other volumes are shortly to follow this — one on "The Ethic of Jesus," being His teaching concerning salvation according to the synoptists, and another entitled, "The Teaching of Jesus," as recorded by St. John, both of them by Dr. Stalker, who will thus in the three books have set forth in his fresh, original, interesting and suggestive way the whole teaching of Jesus Christ. Those who have already read his "Imago Christi," "The Trial and Death of Jesus Christ," and "The Life of Jesus Christ," will understand what a treat is prepared for them in these further studies

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into the one great theme, and will be eager to procure them. After an introductory essay on the "Importance of the Teaching of Jesus," there follow chapters on "The Son of Man," "The Son of God," "The Messiah," "The Redeemer," "The Judge." Nothing better on the subject has appeared, or is likely soon to appear, for Dr. Stalker, while well acquainted with German investigations and not afraid of them, has a well-balanced Scotch mind, and is thoroughly loyal to all the essentials of vital orthodoxy. It is every way wholesome to read him.

Men and Things I Saw in Civil War Days. By Gen. James F. Rusling, LL. D. Eaton & Mains: New York. Price, \$2.50.

Gen. Rusling, an excellent lawyer and a loyal Methodist, had a most creditable army record from 1861 to 1867, chiefly in the Quartermaster's Department, and has here preserved in admirable shape his reminiscences, observations, and letters to friends. The men to whom a chapter each is devoted are Lincoln, Johnson, McClellan, Burnside, Hooker, Meade, Thomas, Sherman, Sheridan, Grant and Lee; also Gen. Robert Allen, "a great quartermaster." The army letters cover 150 pages, and give an inside view of life in the camps. More recent events have thrown into the background the stirring times of '61, but books upon that thrilling epoch will continue to be issued for a long time to come, and each one will have its circle of readers and contribute its distinctive quota of information.

The Story of the Living Machine. By H. W. Conn, Professor of Biology in Wesleyan University. D. Appleton & Company: New York. Price, 40 cents.

This review of the conclusions of modern biology in regard to the mechanism which controls the phenomena of living activity is very succinctly and interestingly told by this able and critical author.

Principles of Public Speaking. Comprising the Technique of Articulation, Phrasing, Emphasis, the Cure of Vocal Defects, the Elements of Gesture, a Complete Guide in Public Reading, Extemporaneous Speaking, Debate, and Parliamentary Law, together with many Exercises, Forms, and Practice Selections. By Guy Carleton Lee, Ph. D., of Johns Hopkins University. G. P. Putnam's Sons: New York. Price, \$1.75.

The author states in his preface that he has "sought to present within the limits of this volume a practical exposition of the art of public speaking." A distinctive feature of this text-book is its comprehensiveness. In one volume the student will find, not only the elements of vocal culture and the treatment of the subject of extemporaneous speaking and debate, but also a manual of parliamentary law.

The School and Society. Being Three Lectures by John Dewey, Professor of Pedagogy in the University of Chicago. University of Chicago Press: Chicago. Price, 75 cents.

The topics of the lectures are: "The School and Social Progress," "The School and the Life of the Child," "Waste in Education." To these is added an account of the University Elementary School for the three years of its history. The book is in the interest of educational reform as against the traditional methods, which reform Prof. Dewey has been exemplifying by certain important

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experiments in his work at Chicago. We have not space to state them in detail, but would recommend all who are specially interested in the subject to procure the volume.

From Kingdom to Colony. By Mary Devereux. Little, Brown & Company: Boston.

Marblehead has been the scene of many historical novels, but of none more fascinating than this. In the prologue we see the old English castle and the young man and his bride just leaving to found a home in far-off America. The next picture is ten years later, and there is the home, with father, mother and three sturdy boys, Indians, and a fight with pirates. Then we come to the grandson, Joseph Devereux, living in the same old house with his son and one daughter in the year 1774, when the clouds were gathering between us and the mother-country. The British soldiers are ordered to "The Neck" and are quartered near the old house. Dorothy Devereux, the most piquant and charming of colonial maidens, is seen and heartily loved by their captain, Cornet Southam, but she hates and fears him as her enemy. Returning from her brother's wedding there is a street row, and she, separated from her friends, is rescued by her lover, who carries her to the minister and obliges him to marry them at the point of the pistol. He takes her home and promises not to seek her out unless she sends for him. How Dorothy goes to Boston and sees General Washington and is enabled to save her husband who is to be hung as a spy, and how it all comes out right at last,

the reader will be well repaid by reading for himself. The book has a quaint charm, as the author has caught the atmosphere of the times of which she writes. The illustrations by Henry Sandham add much to the appearance of the volume.

Magazines

The *Methodist Magazine and Review* for January begins its fifty-first volume. Sir John Bourinot presents the initial paper of the series on the "Progress of Canada during the Queen's Reign." Dr. Blackstock has a handsomely illustrated article on "Picturesque Spain," and Dr. Maclean one on "Wallace Wight, the Hero of Scottish History." "The Progress of Canadian Methodism during the Century," by the editor, has several portraits and other illustrations. Dr. Iathern, of Halifax, writes vigorously on "Cromwell and his New Statue." The new serial story, "Your Little Brother James," strikes a fine note of blended humor and pathos. A vivid sketch and portrait are given of Cecil Rhodes, the founder of Rhodesia. (William Briggs: Toronto.)

Appleton's *Popular Science Monthly* begins the year with a splendid number. Sir Robert Ball's contribution on the "Advance of Astronomy in the Nineteenth Century" is interesting and comprehensive. "Woman's Struggle for Liberty in Germany" is very suggestive. "Destructive Effects of Vagrant Electricity" (illustrated)

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is particularly pertinent. "Remarkable Volcanic Eruptions in the Philippines" and "The Scavengers of the Body" are fresh and up-to-date papers. (D. Appleton & Co.: New York.)

The *Coming Age* for January contains several important articles that will interest our readers. Perhaps the most important is that by Editor Flower on "A New Prophet in the Choir of Progress." In this paper Ernest Crosby, a realistic and very earnest pupil of Tolstoi, is sketched, with an extended notice of his remarkable new book entitled, "Plain Talks in Psalm and Parable." Rev. Charles R. Brown's paper on "The Cities of the World to Come: A Social Study," deals strongly with the attempt to reform the modern city. (Coming Age Co.: Boston.)

Lovers of the beautiful in photographic art will be pleased with the landscape pictures of Ashley M. Hoyt, in the January *Photo Era*. Mr. W. B. Swift, president of the Harvard Camera Club, has some excellent pictures of the college buildings. Denman W. Ross, Ph. D., shows "How Design Comes into Photography." The frontispiece, "Dot," is a handsomely mounted portrait study remarkable for its modeling and the rendering of gradations in tone values, by J. W. Wright. (Photo Era Publishing Co.: 185 Franklin St., Boston.)

The *International Journal of Ethics* for January maintains its well-earned reputation for the very able treatment of the topics of which it makes a specialty. In this issue the subjects considered are: "The Ends of the Industrial Organism;" "The Historical and Ethical Basis of Monogamy;" "The Ethics of Opinion Making;" "The Ethics of Forgiveness;" "The Rights of Animals;" "The Moral Law." A large number of important books are critically reviewed. (Philadelphia, Pa.)

The opening paper in the January *Magazine of Art* is devoted to the "New Gustave Moreau Gallery," with seven illustrations. Gustave Moreau, the painter, who died about two years ago, bequeathed to his native city, Paris, the house in which he lived, with a collection of eight thousand paintings, water-color drawings, and studies by him. His subjects, says the author of the article, "may be classified under three different heads—the Heroic cycle, the cycle of Woman, the cycle of Poets." Considerable space is given to "The House in the Country." M. H. Spielmann gives a most interesting glimpse of two young artists, mere lads, Maurice and Edward Detmold, who are doing some remarkable work. A full account of the Alma-Tadema celebration appears in this number. The frontispiece shows a Mackerel, in colors, from the color wood-block print by Edward Detmold. One misses much who fails to turn the pages of this great art magazine month by month. (Cassell & Company: 7 and 9 West 14th St., New York.)

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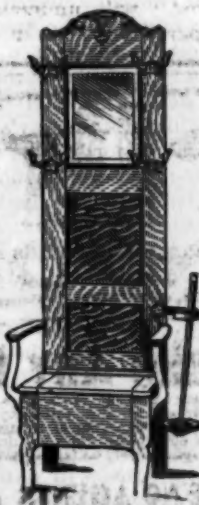
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ON DENOMINATIONAL VANITY

PROF. F. SPENCER BALDWIN.

WHAT is denominational vanity? It is one form of what may be called corporate vanity, in distinction from personal vanity. Both kinds of vanity, personal and corporate, consist in "an inflation of mind upon slight grounds." But the supposed grounds for inflation are not the same in the two cases. Personal vanity involves an exaggerated estimate of one's own merits and an inordinate desire for recognition by others. Corporate vanity involves an exaggerated estimate of the merits of some organization with which the individual is connected and an inordinate desire to force the organization into public notice.

Corporate vanity is far commoner than personal vanity. It is so, because many persons who are free from the former are subject to the latter. Many a person who is scrupulously modest regarding his own ability and achievements is offensively vain regarding the value and services of some organization in which he is interested. The individual who is superior to personal vanity and vaunting is not always superior to corporate vanity and vaunting. The man who would be the last to magnify his own merits is sometimes the first to magnify the merits of an aggregate of which he is himself a part. Corporate vanity is, therefore, a very general failing. Few members of political, social, and religious bodies escape the collective inflation.

Why should this be so? Why does the same individual who would condemn personal vanity often cultivate corporate vanity?

The reason seems to be that personal vanity is easily seen to be selfish and vulgar, while corporate vanity is thought to be unselfish and virtuous. The offensiveness of individual conceit and self-aggrandizement is readily apparent to any person of ordinary intelligence and good taste. But the essential offensiveness of corporate vanity is less apparent. It is identified in the common mind with loyalty to the corporate cause, devotion to the common weal. Thus it comes about that individual vanity is generally despised or derided, while collective vanity is condoned or applauded.

Of the many forms of corporate vanity which flourish under the sun the most prevalent is denominational vanity. The political party and the secret society are great

nurseries of corporate vanity; but the religious denomination is its *alma mater*. The tendency to excessive self-esteem and self-assertiveness is not confined to any one denomination. It is noticeable, to a greater or less degree, among all. The noise of the denominational horn is heard everywhere in the land. Of denominational advertising and hippodroming there is no end. No church is without offence in this particular, and our own church I believe to be one of the chief offenders. I am well aware that this is a mere matter of opinion; but my own opinion is decided.

The existence of a large amount of denominational vanity within the Methodist Episcopal Church is shown by various over-anxious efforts to bring the church more prominently into public notice. There appears to be a haunting sense of uneasiness lest the work of the church receive scant recognition. The achievements of the denomination are enlarged upon at the Conferences and the conventions, in the pulpit and the press. This self-exaltation is sometimes accompanied, furthermore, by deliberate disparagement of the work of other denominations. I have often heard the character and the methods of clergymen of rival churches — so regarded — spoken of contemptuously and sneeringly.

The prevalent anxiety lest the denomination be overlooked was brought to my notice not long ago by a chance remark of a clerical brother. He was urging me to identify myself with a certain prominent reform organization in this city. I happened to be already an active member of the organization, but he was not aware of that fact. Said he: "We want Methodism to make itself felt in that quarter." Now, that seems, perhaps, a laudable wish and a sufficient reason for soliciting Methodists to join the club in question. But behind the remark, and prompting it, I thought that I discerned a spirit of denominational vanity wholly reprehensible. It was not really for any objective benefit to the community at large, or any subjective benefit to myself and the church, that I was advised to connect myself with this organization; but purely for the artificial purpose that Methodism might acquire thereby some incidental notoriety. This brother should have realized that no church can gain any lasting recognition in an intelligent community if its members regard their social and philanthropic activities as a means of denominational advertising.

The advertising propensity is exhibited most unmistakably whenever a member of our church is elected to an important public office in the State or the nation. If a Methodist is chosen for the Presidency of the United States, there is a deafening blare of denominational trumpets. The fact of William McKinley's Methodism has been heralded forth *ad nauseam*. Such reiterated self-felicitation is not merely bad taste; it is bad politics. Instead of enhancing the prestige of the Methodist Church in the public opinion, it tends rather to diminish that prestige. Repeated reference to the fact that high political distinction has been conferred on a Methodist naturally leads persons unacquainted with the honorable record of the church to conclude that the occurrence is a very unusual one. Attempts to exploit such occasions for purpose of denominational advertising thus defeat their own end.

Opinions will naturally vary regarding the extent to which the spirit of denominational vanity actually prevails within our church; but regarding the baneful working of this spirit, so far as it does exist, there can be but one opinion. The thing is an evil disease, a sore impediment to healthy denominational growth. It fosters a noisy and self-assertive type of denominational loyalty which alienates and antagonizes. It

causes us to look upon other denominations as rivals rather than as allies. It leads, in fine, to denominational isolation.

Now, the urgent need of the hour in church work is a closer co-operation of denominational forces in each community. Combination is the watchword of the present; in business and in philanthropy competition is passing. Let the churches also cease to compete. To this end there is needed, in place of denominational vanity, a new spirit of interdenominational fraternity; in place of the old type of denominational loyalty, a new type, quiet and unostentatious, sympathetic and tolerant — a loyalty that shall

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CONDESCENSION TOWARD METHODISM

WARREN P. ADAMS.

METHODISM has a definite excuse for being. It won its way among the creeds of mankind with unexampled rapidity because it recognized and met conditions not fulfilled by existent creeds, or at least by those churches which professed them, and because it proclaimed a gospel at once free, strong and aggressive in place of a formalized and unsatisfying and partial faith.

Mankind had begun to cry out for a gospel that should not condone sin, that should recognize the brotherhood of man, and should provide a sweet and uplifting faith alike applicable to the toiling laborer, the man sunk in ignorance and vice, and the sovereign on his throne—in a word, one that should know no class distinction.

Methodism was the answer to that appeal. Men and women as subjects of grace have not materially changed since Wesley's day, and there are heart-longings and spiritual aspirations still to be satisfied. Methodism can by no means be considered as accomplishing its work and as passing into the chrysalis stage to await an evolutionary development into a new and improved state. It is still the exponent of a virile, aggressive and spiritualized belief, and not merely of a code of ethics gracefully conceived, beautifully expressed and ministering only to the most refined tastes. Rather does it still appeal with equal power and renewed force to the ignorant and degraded everywhere and to the finished product of her multitudinous schools that dot hillside and valley throughout the land.

While it is the glory of Methodism that its organization is so elastic as to adapt itself to the changing conditions of the century, the day or the hour, it does not follow that it is to become the sport of every neophyte in the church who believes he has discovered a panacea for every seeming defect in its organization. Methodism is not on the defensive. It needs not to apologize for every variation from the accepted form and creed of other denominations. No man holds a brief for its reformation and rehabilitation. It may have its weaknesses, but they are not structural, nor is in a plastic or semi-fluid state, to be remolded by inexperienced and unholy hands or to be rebuilt with untempered mortar. Wise and holy men laid its foundations deep and strong. Its superstructure is the admiration and glory of a world which is daily awakening to a sense of its importance and of the work it has accomplished in molding the destinies of mankind. Never as today has the student of history acknowledged the varied accomplishments and the far-reaching influence of the founders of Methodism.

It is a pertinent inquiry, then, whether in a world where sin and wrong and injustice so largely prevail, where there is so much need for men to stand shoulder to shoulder in the defence of the true and the right, Methodists are justified in firing into their own ranks and in holding up to captious criticism any seeming infelicities of their organization. The airy opinions of such self-appointed martyrs will make as little impress on real Methodism as the waves of

the sea on the rocky cliffs that beat them back in flying spray. Methodism is here to stay, and its glorious work of the past is to be reduplicated and intensified. Modified it undoubtedly will be as the conditions of society change, but modified only in the sense of being more all-embracing.

There remains, then, a reasonable justification not for denominational vanity, but for that quite other spirit, denominational pride, that honest heart-glow which glories in the substantial growth in power and influence of the church of its choice, and which finds satisfaction in being members of an ecclesiastical household which embraces within its broad and catholic fold every social condition in life, which stands for high and true principles, and whose long record of remedial and uplifting work is the noble heritage of every true Methodist.

Cambridge, Mass.

A STUDY IN BROWN

CARRIE B. STEELE.

AT first it seems to be what amateur photographers call a "blue print." But Methodists must not judge of a thing by the color of the outside. If we make this mistake, we are no better than certain Methodists who cannot tell whether they are going up hill or down. On drawing aside the blue cover, we find what everybody would call a black and white print, rather blurred, and with a decidedly "dull finish." If some enchanter's wand of the Middle Ages or some scientific X-ray witchery of modern times could reveal the study in brown within, then might mourning Methodists take down their harps from the willows and draw the stones of American indifference after their Orphean strains. However, the study in brown is really there, between the blue covers, looking out from every painfully blurred line.

Now you ask, "What does it look like?" Well, it looks like a Methodist—one of the

good, old-fashioned kind, only she has on modern dress. If we are not much mistaken, this is about the type of Methodist that all are searching for at present—old-time fervor with modern improvements is the perfection of our denominational ambition.

And now you are ready to ask, "Is it a brown Methodist?" It surely is, and you are suspecting that she does not live in favored America, and you are right.

Immediately you apply the microscope to examine the soundness of her work for her young people. With a smothered heart-ache you consider these lines: "The Hindustani Leagues are flourishing and quite attractive. At their prayer-meeting usually about 150 persons are present. The constant change of leaders brings to the front many who have heretofore been in the background." "The Epworth League has greatly developed the children." "On the district there are 104 voluntary workers. Many of these are Epworth League Ready Workers." "The Epworth and Junior Leagues are centres of interest and spiritual power. The young people speak and pray." "The monthly consecration meetings in connection with the League have been the means of helping our boys and girls in their spiritual life." "The good, old-fashioned Methodist class-meeting system is observed, and I had the pleasure during the year of giving to a number of the girls their class-books and assigning them to their classes, and to do the same for the Christian boys." "The Epworth League is an effectively organized institution."

If envy rises as you turn to examine her work for Sunday-school children, it is not surprising. You might look at her best work—that among the most highly favored of the people; but it would mean more to learn what she can do with refuse material. So you may take a school of two hundred famine orphans. In one year they have crept back from starvation, have raised their own food, have made their own

Every Dinner's a Feast

if the dessert is made from Keystone Silver White Gelatine. An almost unlimited variety of desserts can be made from it—jellies, charlottes, puddings and sherbets—every one daintily delicious, wholesomely light and delicate. And all are so easily and quickly prepared, and the results are so sure, that the making affords as much pleasure as the eating.



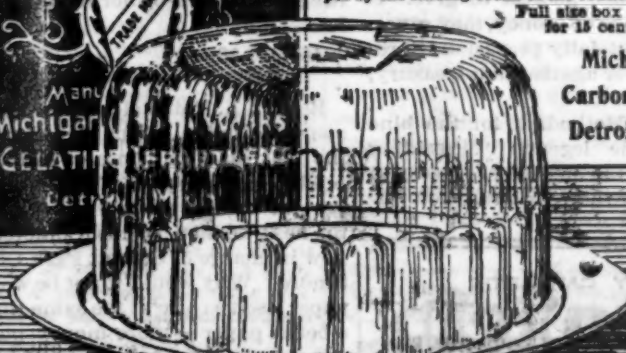
KEYSTONE SILVER WHITE GELATINE

is the purest gelatine that can be made, and the most economical to use. It goes further than any other and requires least time and no trouble to prepare it.

Ask your grocer for it; if he cannot supply you send us his name and we will mail you a sample package (makes one pint of jelly) and recipe by the leading cooks of the country.

Full size box mailed for 15 cents.

Michigan
Carbon Works,
Detroit, Mich.



clothes, have been learning a trade, beside attending school five hours a day. This would seem quite enough for the average convalescent child in one year; but we have not yet come to the Sunday-school work of these wrecks of famine: "Many of them now read the Bible. On review Sunday I asked 127 questions on the fourth quarter's lessons, and only three mistakes were made by the school. Examined on ten chapters of the Catechism, they answered all the questions. Many show signs of true conversion. The larger boys go with their teachers to the villages and help in the Sunday-school work."

Is it a small work done? Let the apology, in broken English, from a native presiding elder testify: "The teachership is rather difficult, for the children to be taught are such as in whose families education was unknown for generations."

Now, we might look a little nearer, and see what she is doing for the heart-life and home-life of these people: "The Hindu-stani Christians have been growing in grace. There are many families in which family prayers are held, and the number of Christians who are able to pray intelligently for themselves and for others is gradually increasing."

The following annual statistics occur for the A—District:—

Heart conversions,	282
Baptisms,	502
Families observing family prayers,	245
Christians able to pray intelligently for themselves and others	523
Full members,	1,019
Probationers,	2,987

He would be a happy presiding elder who could say that one-half the full membership of his district could pray intelligently for themselves and others. He would feel like Simeon, ready to depart in peace, could he see 245 families at prayers out of a full membership of 1,019.

The following item may interpret all that has preceded it: "Our church has made definite advance in Christian culture and development. A definite advance can be seen in the matter of Sabbath observance. In one station, Hardol, the people are learning by sacrifice to honor the Sabbath day. They are poor day-laborers, and live each day upon what they earn that day. To lay by money at present seems hopeless, and to lose a day's labor and the wages for that day seemed almost too much to ask. What could they eat that day? they asked. At last, of their own free will, they arranged out of their earnings to put by a *pie* a day, and at the end of the week they come with their savings and buy food for the Sabbath. Thus they are free, and spend the day in religious observance and learning more of Christianity."

How many probationers can she depend on after a year? "Of sixteen baptized in one village in October, 1897, the whole number were present at service when I visited the village thirteen months later."

But this Methodist in brown is at her best when she teaches her poorest to give. If they are too poor to have money, they give a portion of their scant daily provision. Surely Christ stands over against that treasury, beholding.

She must be a Methodist, for the blue cover contains the legend: "Presiding Elders' Reports of the Methodist Episcopal Church of India, for the year 1898. Compli-

Miserable, Unhappy Woman

Suffering Needlessly When

DR. GREENE'S NERVURA

Blood and Nerve Remedy

WILL MAKE HER WELL.

Poor woman, with her delicate body and unstrung nerves. Life is hard on her. The world is heavy and it drags her over its rough roads regardless of the jars and shocks which tear her nerves and sap her life and beauty. And how she endures! Poets have sung of it—clergymen praised it—the world gained by it. But it is wrong, we say. It is wrong to suffer needlessly—to drag through life listless, weak, melancholy, useless and uninteresting. If there were no Dr. Greene's Nervura blood and nerve remedy, it would be different.



But there is! It is ready to add old time grace and spring to your feet, to light those dull eyes with sparkle and bring a dainty pink to those fallow cheeks. It has done it so often. There is no doubt about it.

Set your blood tingling and tighten up your nerves with a safe, sure remedy. What Dr. Greene's Nervura has done for others it will do for you—enrich your blood—strengthen your nerves, increase your appetite—in fact—make you well.

And it is just as good for men as it is for women—makes them look well and feel well.

Mrs. Caroline Chandler, Concord, N. H., says:

"For years I had trouble with my stomach and have consulted physicians and sought in various ways to find relief. In addition to my stomach difficulty, I suffered a great deal with pains in my back, and general weakness of the system. The first relief which I obtained was through the use of Dr. Greene's Nervura blood and nerve remedy, and I have continued to use the remedy whenever I felt it necessary to do so. I look upon Dr. Greene's Nervura as a valuable medicine, and take pleasure in recommending it to others."

Dr. Greene, 34 Temple Place, Boston, Mass., is the most successful specialist in curing nervous and chronic diseases. He has remedies for all forms of disease, and offers to give free consultation and advice, personally or by letter. You can tell or write your troubles to Dr. Greene, for all communications are confidential and letters are answered in plain, sealed envelopes.

ments of the Secretary of Bishop Thoburn's Special Fund for India."

Some would consider the cover of equal importance to the inside, for the eighty pages contain the word Methodist less than six times and then chiefly in the names of institutions of learning. If the cover were lost, you might be perplexed to know whether this lady in brown were a Methodist, Baptist, Congregationalist, Presbyterian, or Church of England, save as the implements in her hands look like Methodist furniture. She is so anxious to be Christian at heart that she forgets to use the word Methodist except on her deer-plate and visiting-cards. But by her fruits we may know her.

Milton, Mass.

Rev. L. A. Thirkeld, editor of the *Baltimore Methodist*, announces that, in view of the fact that his contrast with the concern publishing the paper has expired, he expects to resume the work of the pastorate at the next session of his Conference. He is now in charge of Garrett Park Church, Baltimore. Why would it not be well to let the paper itself expire at the same time? Either a better paper—more money put into it—or none, we should think, would be the only practical decision in the case. The elimination of the weaker religious papers is the

order of the day. Within a brief period three Congregational papers, organs of State Associations in New England, have wisely suspended, leaving the *Congregationalist* of Boston a splendid illustration of "the survival of the fittest."

The pastor who builds a magnificent church on an underpinning of debt and caps it with a towering mortgage, may get a great puff from his presiding elder at Conference—and a good appointment. His successor finds himself under a crushing load, wasting years of strength and labor, and his charge paralyzed in all its spiritual energies.

Founder's Day, Dec. 23, at Gammon Theological Seminary, Atlanta, was of unusual interest this year because of the presence of Rev. Dr. E. O. Thayer, now presiding elder of Portland District, Maine Conference, to give the annual address. Because of his early association with Bishop Warren and Mr. Gammon in their plans, the historical points presented were especially pertinent. The entire address was of special value, and it was received with marked interest. Dr. Thayer met with a genuinely hearty reception on his return to Clark University and Gammon, and his stay was marked with attentions on the part of the alumni and friends that showed their love for the man and their faith in his spirit of loyalty and devotion to the Negro race.

CANDY CATHARTIC
Cascarets
REGULATE THE LIVER

Nankin University

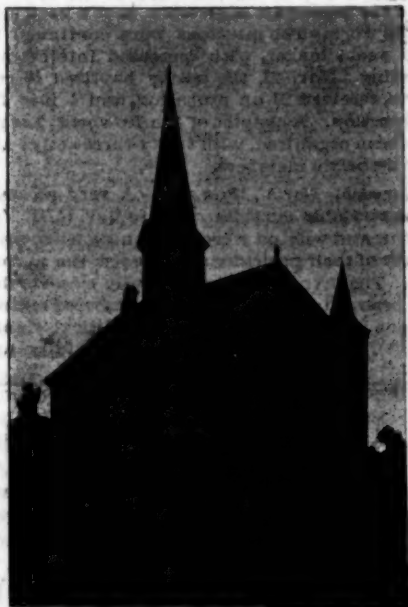
At the annual meeting of the board of trustees of Nankin University, China, held in Boston, Jan. 8, it was unanimously voted that the corporation endorse the appeal of President Geo. A. Stuart for \$20,000 from the Twentieth Century Fund toward the endowment of the University, which endowment will remove all burden of the school except missionaries' salaries from the Missionary Society appropriations. The University greatly needs increased accommodations for its splendid body of students. One new building has been promised, and the Y. M. C. A. is to provide a gymnasium and library. The leaders of New China must come from the schools, and the church cannot afford to neglect its golden opportunity to provide the young nation with Christian teachers and counselors. The trustees of Nankin University are: Bishop W. F. Mallaleu, Rev. James Mudge, D. D., Rev. D. H. Ela, D. D., Rev. Charles Parkhurst, D. D., Rev. S. L. Baldwin, D. D., Rev. E. J. Helms, Rev. Dillon Bronson, Messrs. A. R. Whittier, Charles R. Magee, G. M. Weed, A. R. Weed, and Pilny Nickerson. The treasurer is Chas. R. Magee, 38 Bromfield St., Boston, Mass.

Free to Everybody

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe, and blood poison.

Reopening at Little Compton, R. I.

THE Methodists of Little Compton, Rhode Island, are happy, rejoicing in their renovated church building. The edifice was repaired by carpenter and mason, after which the outside received two coats of paint and the inside finish was re-varnished, while the walls and ceilings throughout were very artistically frescoed. A new carpet was laid on the auditorium floor, and a new Bible presented for the pulpit. The gasoline plant, which had



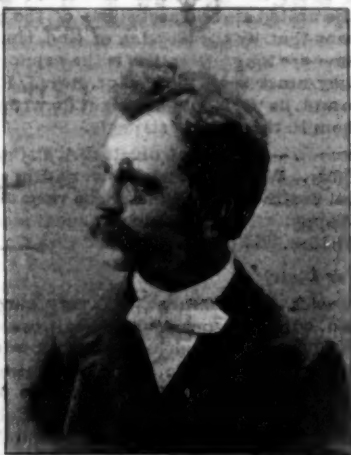
M. E. CHURCH, LITTLE COMPTON, R. I.

made light for the church, with fluctuating degrees of satisfaction, was perfected by the addition of an "automatic mixer" and Welsbach burners, and now produces a brilliant white light. The old walk was removed, and a new one of asphalt put down.

And not only do the members and friends rejoice in a renovated building, but also in the fact that sufficient voluntary pledges have been given to cover all bills contracted in perfecting the work. These ranged in sums of from one to sixty dollars. Special

mention is due the open heart and hand of Mr. E. B. Sisson, a layman of the church, who practically stood behind the enterprise and contributed nearly \$900 to make the completion of the work possible.

Reopening services were observed from Dec. 31 to Jan. 7 inclusive. In these services neighboring and former pastors participated, and letters were read from former pastors who could not be present. Sunday, Dec. 31, was Rally Sunday. At the morning service roll-call was observed. The



REV. M. B. WILSON.

blessing of God was upon the responses, sent by letter from absent ones and given by word from those present, making it a service of gracious power. The Sunday-school rally was in the afternoon, and the Epworth League in the evening, and they were both well attended. The evening address was by Mr. Wm. S. Davis, president of New Bedford District Epworth League. A watch-night service followed the League rally, some forty remaining until the dawning of the new year.

Sunday, Jan. 7, was a red-letter day, celebrating not only the first thorough repairs of this the third Methodist Episcopal Church building in Little Compton, but also the 27th anniversary of the present edifice, the 75th of the first, and the 79th of the introduction of Methodism in organized form. At the morning service Rev. T. J. Everett, presiding elder, preached from the text, "Who knoweth whether thou art come to the kingdom for such a time as this?" At 2.30 p. m., Rev. S. F. Upham, D. D., of Drew Theological Seminary, preached from, "Did not our hearts burn within us while he talked with us by the way?"

In the evening there was a communion service and love-feast; Dr. Upham, Presiding Elder Everett, two Congregational pastors, and the pastor of the church officiating. During the evening service a rising vote of thanks was tendered by the large audience to the pastor and his committee for the satisfactory completion of the church repairs. At the fourth quarterly conference a unanimous rising vote was given for the return of the pastor, Rev. M. B. Wilson, for the fourth year.

W. F. M. S.

The first quarterly meeting for the year 1900 was held in Wesleyan Hall, Boston, Jan. 10. The first hour of the session was given to the regular business of the executive committee and reports for the first quarter of the year. An encouraging resume from the different conferences in our Branch was brought by the home secretary. The treasurer stated that she had received during this first quarter \$1,000 more than for the same period one year ago. The corresponding secretary struck the minor note as she told of the pressing need of more money and more workers abroad. A personal letter from Mrs. Seranton was full of pathos and heart-ache, as

she records the needs of Korea and her keen disappointment that she is to receive less money and consequently no increase of workers this year from the home land. Is it too much to hope that the new zeal and activity reported from our workers here may result in more money and more workers for those who are toiling so earnestly for our sisters across the sea?

The remainder of the day was devoted to special prayer. The hour from 11.30 to 12.30 was in charge of Mrs. E. S. Richards, and the subject under special consideration was, "The Conversion and Consecration of Souls in the New England Branch. From 2.30 Miss Clementina Butler had charge of the service, the subject for prayer being, "Success in All Departments of the Woman's Foreign Missionary Society." The corresponding secretaries of the eleven Branches, the treasurers and the district secretaries, our young people, and our membership, were especially remembered in many earnest prayers. Miss Fowler, a former missionary, spoke of our work in South America; Mrs. Haigh read a short paper on mission opportunities in Korea; Mrs. Legg offered special prayer for our women who are working in Mexico; and Mrs. Dr. Butler remembered our work in India.

The last hour was devoted to prayer for the Twentieth Century Offering, Miss Holt taking charge, as Miss Hodgkins was unable to be present at the beginning of the service. A statement was made of the amount of money to be raised by our Branch for the thank-offering, and the various stations to which the money will be sent. This was followed by some practical thoughts to the ladies in regard to their personal thank-offerings.

The day was one of special uplift and helpfulness to all who were able to be there. A solo by Miss Wing, entitled, "Saved to Serve," was much enjoyed. The last year of this century is fast passing, and we must be busy if we would realize our desires for our Society during the coming months. Let us work with heart and hand for the conversion and consecration of souls, for the success of all departments in our Society, and let us pray earnestly that the hearts of all may be open to do generously for the cause of missions that needed help may be sent to those who are longing for the "Light of life."

A. W. PHINNEY, Rec. Sec.

We heartily agree with the one who wrote: "The good man is a useful man; he is not all ornament." And yet how large a proportion of the younger generation we meet carry an impression that they consider the supreme purpose and end of life to be personal ornamentation. The bedecked young men and women who pose as models of the latest styles, fashions and fads, act as if no great thought of the possibility of being useful to others had ever entered their thought.

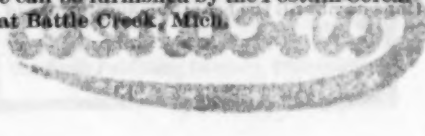
SHE QUIT COFFEE

And Got Well with the Help of Postum Food Coffee

"I am a school girl and want to tell you what Postum Food Coffee has done for me and several of my relatives.

"The old-fashioned coffee always made me heavy and dull and gave me heartburn, with dyspepsia. When we tried Postum Food Coffee, it did not taste good, but I begged for another trial, when the directions were followed, and we found it delicious. Since that time, we have used it regularly, and I never have any trouble with the heavy feeling or dyspepsia.

"Dr. Lowrie prescribed Postum for my uncle, Mr. —, property man of the Boston Theatre, and it worked a marvelous change in him. He quit the common coffee, and has been using Postum Food Coffee ever since. He looks better than he ever did before. His family also use it. Uncle is very strong in his praise of Postum for the good it has done him. Please do not use my signature, but you can use the statement." — Worcester, Mass. The name can be furnished by the Postum Cereal Co., at Battle Creek, Mich.



THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Manchester District

Wilnot and West Andover.—The projected series of meetings has been postponed by reason of the return to the seminary of Pastor Roberts.

Nashua, Main St.—Watch-meeting was a profitable season, two conversions having occurred and one since.

Nashua, Arlington St.—Many friends are afflicted with Rev. C. C. Garland in the loss by the diphtheritic scourge of the dear little daughter Dorothy. Only such as have passed through the same shadowy valley can fully understand the sorrow of the stricken parents; but all God's folks know that He who tempers the wind to the shorn lamb does comfort stricken households with assurance of glad reunion by and by. Mr. Garland is at present suffering with diphtheritic sore throat, and is at his father's home in Portland. He will return to his work as soon as conditions will allow.

Claremont.—Mrs. James Cairns, who some months since sustained a severe injury by a fall, after much suffering is at length, we learn, on the road to recovery, and many men and women in all the churches where she has labored with her husband will unite with him in gratitude for gracious answers to prayer for her recovery.

Keene.—Recently this church has newly carpeted the floor of the auditorium, put a new Bible in the pulpit, a bell of two thousand pounds in the belfry, and steam heat in the parsonage. A well-attended and profitable watch-meeting was held. The Week of Prayer was observed by union meetings, the evangelical churches uniting. Rev. M. C. Pendexter is pastor.

Canaan.—The death of Hon. G. W. Murray, whose funeral occurred Jan. 8, removed a unique and strong personality from local politics and from the county bar. He became a member of the Methodist Episcopal Church in Canaan, we believe, under the pastorate of Rev. C. U. Dunning, who has retained his friendship through all these years.

Manchester.—Quite a stir was created, on Jan. 8, by a lively discussion in the ministers' meeting over a resolution in favor of a departing brother, of whom one said he was canonized when present and cannonaded when absent.

Trinity.—Rev. C. N. Tilton, with the co-operation of the church, is at work for an old-fashioned revival. He opened the new year with an earnest plea for well-rounded character in the church membership. Evangelistic services are held this week with the aid of neighboring pastors and of Presiding Elder Baketel. The Sunday congregations are large, frequently taxing the seating capacity of the house. Mrs. Tilton was remembered with a Christmas present of a nice dress, and her husband with a generous purse of money. The pastor made a hundred New Year calls, notwithstanding the storm. The financial situation is reported as very encouraging. The Sunday-school has all its bills paid, including an old bill of last year.

First Church.—Pastor Dockrill discoursed on "Childhood Christianity," administered baptism to one candidate, and received 8 into church membership—3 by profession and 5 by letter. In the evening there were two seekers. Mr. Dockrill writes that he is to hold evangelistic meetings through the week. Revs. McLaughlin and Byrne assisted in the watch-meeting service, which began with 200 in the congregation and closed with 56.

Evangelistic services are being held in all our Manchester churches with encouraging interest. G. W. N.

Concord District

Plymouth has put electric lights in the lower part of the church, and will introduce them into the audience-room as soon as the repairs are made that are in contemplation.

Gilmanton.—If the people can have their way, they will gladly keep Rev. William Magwood another year. He has been a faithful laborer here. A new daughter has come to seek for care and comfort in this parsonage home.

Weira.—No crowds are here. The congregations do not fill the beautiful auditorium of our

church; but the vestry, a place cozy and neat, will accommodate them during the winter. It would please all the people, those who live here permanently and the summer throng, if Rev. D. H. Gerrish could remain. He wants to enter Boston University in the autumn, and just how to plan the work for the best results, we do not now see. It will no doubt be arranged in due time.

Lakeport, Trinity.—Hard work and small pay have been the history of the year here. To receive eighty-five cents a day on which to keep a family and pay house rent, is not making a fortune for this life; but with the work that is being done, the growth of the congregations, and the united and earnest spirit of the people, it means that, by the blessing of God, times will be better ere long. Small as is the support, they feel they must keep the pastor, Rev. J. R. Dinmore, and he feels that he might do wrong if he left them in this time of struggle.

Personal.—We called on Rev. A. C. Coult the other day. While his vision is very dim and his general health not first-class, he is very cheerful and happy. The presence of such men is a benediction. B.

Dover District

Lawrence, First Church.—A very successful reunion, with banquet and roll-call, was held, Dec. 6. The church parlors were crowded. It was a delightful occasion. Sunday evening, Dec. 17, the pastor, Rev. F. E. Rogers, gave a very fine address on "Some of Browning's Religious Poems." Many members of the woman's club and school-teachers of the city were present.

Merrimacport.—Rev. W. S. Searle has been shut in by the rheumatism for two weeks, but is now better. The fourth quarterly conference was largely attended. A unanimous request was made for the return of their pastor for another year. Following the conference, an Epworth League social was held. Refreshments were served. Rev. and Mrs. M. T. Cilley were present.

Smithtown.—Rev. W. C. Woodyard, a student in Boston University, is a workman that needeth not to be ashamed. He has won the hearts of his people by his Christian life and pulpit ministrations. The people would be delighted to keep him for another year. Mrs. Woodyard, coming from Virginia, finds New England climate a little too severe. They plan to go West in the autumn.

Amesbury.—Church attendance and Sabbath-school are steadily increasing. There are indications of a healthy advance, which gladden all hearts. The pastor, Rev. H. D. Deetz, gave an excellent address on the situation in Southern Africa, which netted a handsome sum.

Sanbornville.—A delightful Christmas entertainment, with tree well loaded for the children, was held in the town hall. Rev. O. W. Bryant has changed his work for the present, hoping thereby to improve his health. He has resigned his pastorate and entered the employ of a shoe firm in Hudson, Mass., as a traveling salesman. Rev. John Collins supplied the pulpit, Jan. 7 and 14.

Lowell, Centralville.—Four were received by letter into church membership and two on probation, Jan. 7. Rev. J. A. Bowler is already planning his program for next season's Chautauqua at Hedding.

Somersworth.—Rev. T. E. Cramer has furnished for the city a first-class lecture course, which has been greatly appreciated. Rev. Edwin H. Hughes was greeted by a large and enthusiastic audience. All would be pleased to hear him again. Rev. and Mrs. Cramer were generously remembered at Christmas, Mr. Cramer receiving a beautiful gold watch, and Mrs. Cramer a handsome clock.

Hampton.—Twenty \$1 greenback leaves from the Christmas tree dropped into the basket of Rev. J. N. Bradford. The people smiled, and the pastor smiled also. It was a time of general good feeling.

Fremont.—A few Sabbaths ago the church funds for pulpit supply were exhausted. The question was asked: "Shall we close the house for the winter?" The people said, "No," and in a few hours sufficient money was raised to retain the services of Rev. I. Taggart for the remainder of the year.

East Candia.—Rev. John T. Hooper and family were kindly remembered at Christmas. Mr. Hooper's services are much appreciated in re-

vival work. He is now studiously preparing for Conference examinations.

Moultonville.—Rev. G. W. Jones observed watch-night. He reports a good time. One hundred were present at the opening, and 37 remained to the midnight hour. The church is being quickened, and some souls are finding the Lord.

Dover.—The Week of Prayer was observed by most of the churches. Rev. Dr. Babcock preached at the First Parish Church, Wednesday evening; Dr. Hall preached in St. John's Church, Friday evening. Prof. Henderson, of the Business College, has been elected president of the Epworth League.

Personals.—Rev. Dr. O. P. Wright and wife, formerly of New Hampshire, now of Pueblo, Colorado, were called to Canaan by the sickness and death of Mrs. Wright's father, Hon. G. W. Murray, whose funeral was attended by Rev. C. U. Dunning and Rev. J. E. Robins.

Charles Tibbetts, student in Boston University from Merrimacport, has been quite sick in the hospital. He is now convalescent.

George D. Robins, of River View Military Academy, Poughkeepsie, N. Y., has been spending the holidays with his parents in Dover.

Judge S. D. Wentworth, of Rochester, has been elected treasurer of the Hedding Camp-meeting Association.

Rev. G. W. Farmer, of Rochester, at a special board meeting was unanimously invited for another year, thus anticipating the action of the fourth quarterly conference.

Special Notice.—Three trustees have been chosen to invest the sinking fund for the Hedding Camp-meeting Association debt. Circulars have been sent out asking for two hundred pledges of \$30 each, payable in six years, \$5 per year. All interested in old Hedding are asked to help. A united and hearty effort will lift the debt. Let the work be vigorously pushed at once. If we all do our best—and we expect it—all will be well. Rev. J. E. Robins, of Dover, has been chosen secretary of correspondence. Communicate with him. EMERSON.

N. E. SOUTHERN CONFERENCE

Norwich District

Gale's Ferry.—The pastor, Rev. J. B. Ackley, and his noble band of co-workers are rejoicing in the glorious increase which God has given to their labors. The four-days' group meeting held the latter part of October gave a good start to the work. The meetings were continued for two weeks longer, with increased interest and blessing. Nov. 26, the pastor baptized 16 converts, received 20 on probation, and 1 into full connection. A chapter of the Epworth League has been organized, with thirty-three active and one associate members.

Norwich, North Main St.—A very pleasant and profitable surprise came to Rev. C. H. Van Natter and wife on a recent evening when some thirty of their parishioners invaded the parsonage. The invading army was fully armed; but the besieged force, though outnumbered sixteen to one (these figures have no political significance), stood their ground successfully and

A BRAUNY SCOT

Eggs and Grape-Nuts

"I would like to give you my experience since using Grape-Nuts ten weeks. I began weighing 175 pounds with a big stomach owing to improper digestion.

"I now weigh 199 pounds, and the flesh is on the right places, i. e., the entire muscular anatomy.

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were richly rewarded with the spoils of victory. An evening of delightful sociability and Christian fellowship followed the surrender of arms.

Baltic.—The man who has two charges to serve is doubly blessed. The residence of Mrs. Emily C. Brewer was thrown open on a recent evening for a reception and donation to Rev. C. H. Van Natter and wife. The parlors were beautifully decorated with Christmas greens. An excellent literary and musical program was enjoyed. An original poem, written for the occasion by Mr. Perkins, is worthy of special mention. Mr. Nathan Gear voiced the good-will of the church and community in an appropriate address, presenting the gifts of the people, which were both useful and ornamental. Mr. Van Natter responded to this practical and tangible expression of the esteem of his people in a happy manner.

Jewett City.—The five-year pastorate of Rev. M. T. Braley, which is now closing, has been eminently successful. Every department of the work has felt the influence of wise and consecrated leadership. Faithful pastoral work has kept pace with a growing strength and power in the pulpit. Three weeks of group meetings were greatly blessed to the church, and yielded some fruit in conversions. The pastor and his wife were generously remembered at Christmas with a liberal gift of money and other presents.

Vernon.—On the evening of New Year's day Rev. F. J. Follansbee and wife gave a reception at the parsonage to their people. A large number availed themselves of the opportunity, and a "good time," in the very best sense of that much-abused term, was enjoyed.

New London.—While engaged, head and hands, heart and soul, in the "group" revival meetings, Rev. Richard Povey was attacked with sciatic rheumatism, and has been confined to the house—much of the time to the bed—for a number of weeks. He is on the mend, and his complete recovery is earnestly hoped and prayed for. Plans for the winter's work in his own church had to be abandoned, but the earnest workers have kept all departments of the work in active, earnest service during the pastor's enforced seclusion. SCRIPTUM.

Providence District

Newport, First Church.—On New Year's night a large company met in the vestry of this church to offer congratulations to Rev. and Mrs. J. H. Allen upon their twenty-fifth wedding anniversary. It proved a most enjoyable evening, for it gave opportunity to Mr. Allen's many friends to express their hearty appreciation of the self-sacrificing devotion to the church on the part of the pastor and his family. In the course of the evening Dr. Bradley, in behalf of the church, presented to Mr. and Mrs. Allen three dozen pieces of table silver. In his four years' pastorate Mr. Allen has served with fidelity and success the best interests of this church.

Brockton and Vicinity

West Abington.—On Wednesday evening Jan. 3, the first anniversary of the Epworth League was observed. A large delegation from the Whitman League assisted in the celebration. Rev. S. A. Stephan is pastor.

East Bridgewater.—Mr. Charles Cole, formerly superintendent of the Episcopal Mission in this place, is now the successful superintendent of our Sunday-school. Under his faithful supervision the school is growing. The pastor, Rev. N. B. Cook, on Sunday, Jan. 7, received 1 on probation and 1 into full connection. On Thursday evening, Jan. 11, Geisler Chapter of the Epworth League celebrated its tenth anniversary. It was an inspiring occasion. The singing, the speaking, the reports and the delightful social hour all added to the joy of the celebration. Rev. J. E. Blake, of Sandwich, delivered the address, on "What the Epworth League should Stand For in the Community." The teachings of this address lived by Epworthians would result in great Christians such as our times demand.

Bridgewater.—Mr. A. F. Sprague has just been elected superintendent of the Sunday-school. On Sunday, Jan. 7, one seeker was present at the altar. Rev. W. F. Taylor has recovered from his sickness, and is now attending to his work.

Brockton, Franklin Church.—Rev. J. N. Patterson, on Jan. 7, received 1 on probation. B. S. Kingman has consented to the delight of all, to

accept a re-election to the superintendency of the Sunday-school. Rev. J. E. Fischer, the evangelist, is holding special services with this church. Up to this writing between thirty and forty have sought Christ. Mr. Fischer has won the hearts of all the people. On Wednesday evening, Jan. 10, the fourth quarterly conference extended to Rev. J. N. Patterson an invitation to remain another year. It is refreshing to mark with what a degree of unanimity the ministers hereabouts are asked to continue their pastorates.

Brockton, Central.—Preparatory pentecostal meetings have been held with excellent results. Special revival meetings under the direction of the pastor, Dr. Kaufman, assisted by Mr. Matthews, the singer, of Boston, are to continue for two weeks. On Sunday, Jan. 7, 2 were baptized, 2 received on probation, and 2 admitted by certificate. One of the probationers was a converted Jew. A unique method for raising funds has been decided upon. Every member and friend of the church is invited to donate his or her income for one day, Jan. 18, to the society, and many have already agreed to do so.

Campello.—Sunday, Jan. 7, was a great day. Rev. H. B. Cady received 22 on probation, 2 into full connection, and 2 by certificate. On Jan. 9 the quarterly conference, Rev. E. C. Bass, D. D., presiding, enthusiastically invited Mr. Cady to continue his work with them. The church has enjoyed a successful year.

Holbrook.—On Monday, Jan. 8, the funeral of Mrs. Nancy Nickerson took place. Mrs. Nickerson was a leader in the church and loved by all who knew her. The funeral services were held in the church. Rev. W. J. Kelly, the pastor, conducted the exercises, and he was assisted by Rev. O. E. Johnson, Fall River, Rev. S. T. Patterson, Stoughton, Rev. A. A. Stockdale, Truro, and Rev. G. E. Brightman, Whitman.

Watch-night Services. in compliance with the request of Bishop Mallalien, were generally held in this section, and in some cases with marked spiritual results.

Bryantville.—A box of gold and silver, presented by a grateful people, makes glad the hearts of Rev. J. O. Rutter and family.

Whitman.—Jan. 7, 14 were received on probation, 2 baptized and received into full connection, and 1 was admitted by letter. Fifty have presented themselves as seekers, and of this number 30 have connected themselves with the church. G. E. B.

New Bedford District

Dighton.—Dighton has contributed to the Twentieth Century Thank-offering Fund by paying her church debt of \$743.83. The last note was burned at a jubilee service held Saturday evening, Dec. 30. Presiding Elder Everett was present at the jubilee exercise, and all day Sunday, preaching an inspiring sermon in the morning and again at the watch-night service. Dec. 17, the pastor, Rev. Jerome Greer, baptized ten children, eight of whom, with one adult, he received on probation, Jan. 7. One adult was received into full connection.

Taunton, First Church.—On Sunday, Jan. 7, the pastor, Rev. W. A. Luce, received into the church 3 by letter, baptized 11, and received 25 as probationers. There is quite an interest in this old church. L. S.

MAINE CONFERENCE

Portland District

Portland, West End.—Thirteen persons have been received on probation this Conference year—the largest number in the history of this church. The Sunday-school is increasing steadily in numbers and interest. The vestry is nearly ready for occupancy. Most of the money spent was raised by the Epworth League. The church has been insured for \$2,500 at very low rates in the Church Insurance Company authorized by the General Conference.

Westbrook.—The meetings held here under the leadership of Evangelist Gale were quite successful, in spite of the fact that they were held in two churches. Rev. C. C. Phelan reports that about thirty of the converts expressed a preference for the Methodist Church. The "probation" system is especially useful under such circumstances. The church was helped spiritually, and several have been converted since the

special services closed. Watch-night was observed with gratifying results.

Portland, Woodfords.—The fifth year of Rev. J. R. Clifford's pastorate is marked by increasing congregations. One hundred new books have been added to the Sunday-school library. The Epworth League has increased in membership during the last quarter. At East Deering the Sunday-school shows large increase in average attendance, and the financial condition of the church is the best for several years.

Portland, Pine Street.—This church is putting on new strength under the energetic leadership of Rev. E. S. J. McAllister. The building has been thoroughly repaired. A new steam-heating plant has been put in, which warms the whole church in the coldest weather. The windows had nearly fallen out, and all have been replaced or thoroughly repaired. The frost and dampness in the church, due to imperfect heating apparatus, had nearly ruined the organ, but it has been put in perfect order. The dingy walls are newly frescoed in light shades and a new carpet laid. These with other necessary improvements have cost about \$4,000, which with an old debt of \$6,000 the pastor says must be paid. The membership is small, but steadily increasing. The church must receive help from the outside in order to maintain itself. The improvements were necessary to preserve the building from decay and to attract strangers.

The re-opening exercises were held on Sunday, Jan. 7. The presiding elder preached in the morning, and Dean M. D. Buell, of Boston School of Theology, at the afternoon and evening services. The Congress Street Church kindly suspended their afternoon services in order to let the people attend. Chestnut Street and other churches were also largely represented in the audience. A beginning was made on the liquidation of the debt, and generous promises have been made by members of other churches. Pine Street Church is on the way to become one of the strongest churches in the city. The whole Conference ought to be interested in its success and pay and pray for it generously.

Biddeford.—A very profitable watch-meeting is reported. Nearly two hundred remained till the new year opened. Three young men were forward for prayers. The Epworth League members are improving their room with draperies, tinted walls, and a new stove. The trustees have put a new furnace in the parsonage. E. O. T.

Lewiston District

North Auburn and Turner.—At North Auburn the watch-night service was of special interest and well attended. A large number of letters from old pastors and other friends were read. Among those who wrote were Rev. I. G. Sprague, of California; Mrs. R. L. Greene, of South Boston, in behalf of her husband's father, Rev. L. B. Greene, who still holds his membership here and has a large place in the hearts of the people; Geo. P. Martin, of Auburn, whose

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father, the late Rev. Ezekiel Martin, was the first pastor here; Rev. D. B. Holt, of Gorham. These letters awakened many tender memories. The pastor, Rev. W. H. Barber, emphasized the salient points of each. The presiding elder preached. The singing was an inspiration. A Home department is about to be organized in the Sunday-school. Forty-five volumes have been added to the library. The pastor and his wife have aggregated about 500 calls; and the calls of the people at the parsonage during the Conference year number 220.

Mr. Barber's health is slowly improving. Rev. M. K. Mabry has been suffering from a fall, resulting in a dislocated shoulder; but his courage and energy are not out of joint. The little band at Turner is still holding on.

Hammond St., Lewiston.—At a recent entertainment and sale by the ladies \$100 was added to the treasury. Several have recently joined the church. Among the fruit of the Christmas tree was a generous sum of money for the pastor, Rev. H. C. Willson.

Cumberland and Falmouth.—Christmas concerts were held on both parts of the charge and were largely attended. Among the many presents bestowed upon the pastor, Rev. J. B. Howard, and family, was a fine solid gold watch, valued at \$42. The closing service of the year was a roll-call. One backslider was reclaimed. The pastor has a band pledged to earnest, secret prayer. Things are moving on this charge.

Long Island.—Rev. W. H. Congdon is the only city pastor that we know of who acts as janitor. Long Island is a part of Portland. Sanfordinism and Seventh Day Adventism have divided the forces here. In the winter time some three hundred people reside here. Many of them are hardy fishermen. The pastor has received a trifle over \$100 for his services thus far, and pays \$6 a month for rent. As the late Dr. Holland said about the Shakers: "I believe God loves them, but I do not think He admires them." So I think in reference to these people who boast that their mission is to break up the church. Jan. 3-7 the presiding elder assisted in special services.

Wesley Church, Bath.—The church debt is steadily melting away; the hope now is that the whole will be paid before Conference. Congregations and social meetings are excellent. Special services would now be in progress were it not for the serious illness of Mrs. Crosby, the pastor's wife. She is somewhat better.

Personals.—Rev. F. R. Griffiths has become the associate pastor of Chestnut St. Church, Portland.

Rev. W. H. H. McAllister will supply at Baldwin and Hiram for the present. A. S. L.

NEW ENGLAND CONFERENCE

Boston District

Boston, People's Temple.—A good work is reported at this church under the lead of Evangelist L. E. Kennedy. A goodly number are being converted, and the trophies of grace are attended with the old-time conviction for sin, the joy of the new birth, and the witness of the Spirit. The meetings are to continue through the month.

St. John's, South Boston.—The first Sunday in January will long be remembered. A very large number were present at the communion service, and 24 persons were received on probation, 5 into full membership from probation, and 3 by letter. Evangelist Crossley and Hunter did a good work in this church, and the pastor, Rev. R. L. Greene, D. D., speaks of them in the very highest terms as holy men and successful workers. Like all other evangelists in Boston in recent years, they did not draw large audiences on week days, but did excellent work for the church membership.

The Ladies' Social Circle of this church deeply regret the removal of their efficient secretary, Mrs. Jennie Kelley, from South Boston to Boston Highlands and to new fields of labor in Winthrop St. Church. Mrs. Kelley has been one of the most faithful workers in the interest of St. John's Church from childhood, and for the past twenty-two years has filled the office of secretary of the Ladies' Circle. Too much cannot be said in praise of her untiring efforts while holding the office. On Jan. 10 the ladies presented her with a handsome alligator shopping bag and a sum of money as a slight token of their love, gratitude, and appreciation for her efficient labors.

Cambridge District

Park Ave., Somerville.—The special services at this church are largely attended, and many are commencing the Christian life. One evening last week seventeen asked for the prayers of Christians in beginning the new life. Rev. A. P. Sharp, the pastor, is greatly encouraged.

Harvard St., Cambridge.—The Ladies' Benevolent Society gave their annual New Year's banquet on Wednesday evening, Jan. 3. The church

took this occasion to publicly welcome Rev. Dr. J. H. Mansfield, the newly-appointed presiding elder, and his esteemed wife. Dr. Wm. H. Thomas, a former pastor, was present and delighted the audience with his well-chosen remarks. Prof. Wm. M. Warren and Dr. H. O. Marcy were very happy in their after-dinner speeches. The pastor acted as toastmaster, and enlivened the occasion by his good humor and happy presentations. The young women of the church have formed a society for the purpose of extending missionary news among the young people and the study of missionary work and

How Some of Our Readers Can Make Money

Last month I cleared, after paying all expenses, \$355.85; the month previous \$260 and have at same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer, and come or send for one. It is strange that a good, cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money and make it quicker than with any other household article on the market. I feel convinced that any lady or gentleman can make from \$10 to \$14 per day around home. You can get full particulars by addressing the Iron City Dish Washer Company, 166 Station A, Pittsburg, Pa. They help you get started, then you can make money awfully fast.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey. The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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methods in the home and foreign fields. Beginning with the Week of Prayer, special services are to be held for two weeks. The meetings are well attended and a deepening of the spiritual life of the church is a marked feature of the work. The church is having prosperity along all lines of Christian work. Constantly increasing congregations are in attendance upon the preaching services, drawn thither, it is believed by those who are in touch with the church life, by the strong and helpful sermons of the pastor, Rev. E. M. Taylor, D. D.

Flint St., Somerville.—Some very expensive and greatly appreciated presents were given the pastor, Rev. G. F. Durgin, and wife at Christmas. A reunion and banquet was held in December, at which several of the former pastors were present. Rev. Garrett Beekman, the first pastor, conducted the after-supper exercises. The gathering gave the present work a strong impetus. At the last communion the accessions were, one letter, three probationers, and two baptisms. A January "protracted meeting" is in progress with deep spiritual interest, conducted by the pastor and generously supported by the whole official board and many of the members.

West Fitchburg.—Sunday, Dec. 24, there was a Christmas concert by the children and young people of the church. Monday evening "The Holy Child in Picture, Song and Scripture," was given, the house being crowded so the galleries had to be opened. The wife of the pastor was generously remembered by the Ladies' Circle in a gift of some beautiful table linen. The pastor, Rev. L. W. Adams, received a bundle of books from the official board—seven of the latest and most widely read books of the day. A good revival spirit prevails; some have already asked prayers. Watch-night was observed, and a good-sized company watched the old year out and the new year in. On Jan. 1, Mr. Adams called on all the people and left a New Year's card and calendar from the pastor and the Sunday-school superintendent. These calls represented 150 families and 625 souls. The congregations are large. Sunday, Dec. 31, three classes were graduated with diplomas to higher grades in the school.

Lynn District

Walnut St., Chelsea.—The deep interest that has pervaded this church for months still continues. It was not brought about by any unusual

effort, nor does it require any for its continuance. No extra services have been held, nor will there be. There has not been a Sunday night since September began that there have not been seekers at the altar. On the last night of the year there were ten. No extraordinary effort is put forth. The service is a quiet but spirited social service in which the pastor does but little, and the people do much. It results from a spirited, confident, working church. The pastor does something, the deaconess does more, but without the church neither could have accomplished the results that have appeared. Sixteen were received on probation Sunday, Jan. 7, and a total of 38 at the last three communions. The children's work among the foreign population continues with unabated interest and with increasing success. The Tuesday sewing school averages two hundred, none of whom are from the Sunday-school.

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CHURCH REGISTER

HERALD CALENDAR

Bangor Dist. Min. Assn. at Brownville. Feb. 19-21

W. F. M. S. — The regular prayer-meeting of the W. F. M. S. will be held on Wednesday, Jan. 24, at 11 a. m., at Headquarters, 36 Bromfield St., Room 23. Miss P. J. Walden will be the leader.

Mrs. JESSE WAGNER, Pres.

CLOTHING WANTED.—We are very much in need of clothing for the poor at the North End. The winter is extremely hard, many are out of work and are suffering for warm clothing. Cannot some of the friends of the poor and of our work send us something to meet the needs of these people? Packages should be addressed to

Rev. G. CONTE, Pastor Italian Methodist Church, 267 Hanover St., Boston.

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METHODIST SOCIAL UNION—The first regular monthly meeting of the Methodist Social Union for 1900 will be held at the American House, 50 Hanover St., on Monday, Jan. 22, at 5 p. m. Dinner will be served promptly at 5.45. Gen. Charles H. Taylor, of the Boston "Daily Globe," will be the guest of the Union. Subject, "American Journalism and Success in Life." Membership tickets for the ensuing year are now ready, and may be secured from the secretary. Members having new names to propose will please hand them to the secretary as early as possible.

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DEDICATION OF HAVEN CHURCH, EAST PROVIDENCE.—Tuesday, Jan. 16, 3 p. m., service conducted by Bishop Mallalieu, sermon by Rev. William Burt, of Italy; 6 turkey supper served by ladies of the church; 7.30, dedicatory service and sermon by Bishop Mallalieu. Wednesday, 8 p. m., organ recital and concert by the Ashton Lewis Concert Co. The proceeds to be applied toward payment for the new organ. Thursday, Epworth League evening. Address by Rev. W. J. Yates, of Rockville, Conn.; reception at close of address. Friday, laymen's evening. H. S. Babcock, Esq., will preside; address by Robert F. Raymond, Esq., of New Bedford, on "The Church and the Age." Sunday, 9.30 a. m., love-feast; 10.45, sermon by Dr. E. C. Bass; 7 p. m., graduating exercises of the primary department of the Sunday-school; addresses by Dr. Bass and W. B. Wilson, agent of State S. S. Association.

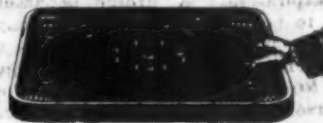
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DEDICATORY SERVICES at Dexter, Maine, Jan. 24-28. Wednesday evening, Jan. 24, 7.30, Christian Fellowship meeting of the churches of Dexter, addresses by the pastor, Rev. O. H. Fernald, and by Revs. W. H. Gould, E. A. Mason, F. D. Tasker, and J. G. Fisher. Thursday evening, pastors' reunion. Addresses by the pastor and Revs. J. F. Haley, J. O. Knowles, F. E. White, George H. Palmer, E. H. Boynton, and J. R. Clifford. Friday evening, grand concert. Sunday, 10.30 a. m., sermon by Rev. H. E. Foss, of Bangor; 2 p. m., sermon by Rev. Luther Freeman, of Portland; ceremony of dedication; presentation by C. M. Sawyer, secretary of trustees; 7, sermon.

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Annual Meeting of Board of Education

THE annual meeting of the Board of Education was held at New York, Dec. 22, 1899, Bishop Andrews presiding.

The report of the treasurer showed the following receipts: From the Children's Day collections, \$59,829.89; from returned loans, \$17,800.72; from literature account, \$2,604.05; from legacies of Mrs. Polly Knifong, \$167.91, Rev. Ashbel Parcel, \$612.93, Mrs. Eliza Taylor, \$1,780, W. H. Bowers, \$1,000, and George Barlow, \$10,000—being a total from legacies of \$13,560.83; the interest from invested funds, \$13,564.40; a total of \$108,959.96—an increase of \$14,726.87. This report shows an actual increase in every item except the one of interest on invested funds, due to the fact that the report of last year contained interest on certain securities for a year and a half.

For the first time the receipts of the Board are in excess of \$100,000, and this is due not to extraordinary gifts or spasmodic effort, but has come in the regular course of the Board's work. The members of the Board were touched by the statement that a substantial gift would come from the late corresponding secretary, Dr. Payne, who showed his great appreciation of the work in this marked way.

The corresponding secretary's report showed:—

That the interest in Children's Day does not appear to have diminished in the least. The Book Agents report that 728,687 copies of the program, "Peace or War," were sold.

That more attention is now being paid than ever before to collection of outstanding loans, and with most gratifying results, the receipts for the last year being the largest in the history of the Board.

That the total amount distributed to the schools for the year ending July 1, 1899, was \$81,811.53, the number of schools being 127; the number of persons receiving aid, 1,843; the average amount loaned to each student, \$44.39. These students represent twenty-two nationalities and races, and were geographically distributed as follows: New England States, 201; Middle States, 375; Western States, 878; Southern States, 354; Foreign Missions, 35. The intended callings of these students are as follows: Ministry, 1,059; missionary, 105; ministry and missionary, 54; teaching, 406; other callings, 214. The total number of students aided from the beginning in 1873 up to July, 1899, is 10,752.

That the schools throughout the church are doing, for the most part, most excellent work, though many of them are still laboring under the disadvantages of insufficient equipment and endowment; that the reports received up to date indicate that the current year will show a very large advance in attendance; and that these same reports prove very clearly that Christian education does not suffer in comparison with any other form of higher education. If the Christian academy, college and university are equally equipped, they will run more than an even race with secular institutions.

That the policy of this Board in granting

aid in the form of loans instead of gifts, is abundantly justified by experience, both in our church and out of it. The small loan frequently makes the difference between the ability and the inability of a student to attend college. The loan fund is not large enough to meet the demands now being made upon it.

Special mention was made of the Twentieth Century movement, indicating that of the \$10,000,000 asked for Christian education by the Commission, at least \$2,000,000 had already been pledged, and that the movement is going forward at a gratifying rate.

Reason Why Prohibition Does Not Prohibit

MR. EDITOR: The last paragraph under "Brieflets" in ZION'S HERALD of Jan. 3, regarding the Maine State Prohibitory Law, has the true ring. The cause of temperance can be immeasurably aided if editors of our church papers and other writers on this subject would as clearly and honestly state the facts and keep them constantly and conspicuously before the public. We have heard altogether too much about the Maine Law being a failure; while we who reside here know that the failure is on the part of those who have been elected and sworn to execute the laws, and not in the law itself. Let none, therefore, be afraid to affirm in the most emphatic terms, "Prohibition does prohibit." Does any one ask, "Why then is so much liquor sold in nearly all our large towns and cities?" The answer is obvious.

We have just mounted three mammoth cannon in our public square, but they do not shoot; no one is hurt or alarmed by them. But give us some powder and men to stand behind the guns, who know how to operate them, and we will make them speak loud enough to break every window-pane in the village and wake up the surrounding country. Give us an administration and men to stand behind the law and faithfully execute the same, and we will soon demonstrate that there is potency enough in the law to smash every beer mug within our borders and wake the echoes in adjoining States.

C. C. WHIDDEN.

York Village, Me.

A BIT OF REMINISCENCE

SAMUEL HUTCHINSON.

MR. EDITOR: Would you like to hear from a Boston boy whose memory goes back to years before you were born? I am now living in the city of Griggsville, near the western bank of the Illinois River. If any of the descendants of those whom I may mention should happen to see this, I should be pleased to hear from them. Among the preachers of those days were Bishop Hedding, John Lindsay, Ephraim Wiley, Amos Binney, Stephen Martindale, and many others, besides my brother John, whom I never heard preach. John N. Maffitt took me into the church. Among the laymen, mostly belonging at Bromfield Lane where my father in early days was sexton and class-leader, I may mention the Trues, the Bagnalls, the Pattens, the Sutherlands, Wm. Motley, N. K. Skinner, Samuel Bird, Rufus Cook, a family of Burrowscales, and others, more than I have space to enumerate; but I would name one other whose name was Perrin.

I have received the HERALD occasionally from my Sister Winchester of Philadelphia, who has recently been called home, leaving me the last of the family.

I commenced writing this letter with the purpose of asking you to call the attention

of our church to our excellent standard Hymn-book. We have here a collection of hymns perfectly Scriptural and well calculated to help believers in all stages of experience. I find it a profitable exercise to read a number of these hymns in a systematic order each night just before retiring—a practice I can recommend to all.

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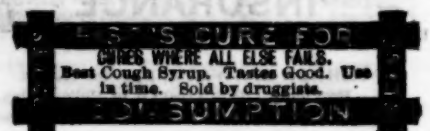
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Inaugurate the Revival

GENUINE revivals are from God, but the agencies prompting them are always human. Sometimes an awakening sermon serves the purpose, sometimes a special prayer-meeting, sometimes a solemn funeral, or a serious conversation, or even a single testimony.

When a revival is under way it arouses more interest than any other movement because it touches the springs of conduct and often revolutionizes the whole life. There is nothing that can so stir a church or community as to see wicked people forsake their evil ways and commence in sober earnest open and devoted religious lives.

For this reason the persons who become the conscious agents in promoting a sweeping revival experience the most exquisite delight of their whole lives. Simply to know that they have set in motion the influences leading to moral and spiritual reformations is to be thrilled with the most ecstatic emotions which can possibly enter the human mind.

Very often the most humble agencies are employed in promoting revivals, and therefore any Christian may indulge the hope of being chosen of God as the instrument in planting the seed which may sprout, grow and bear fruit to the honor of the church. —Michigan Christian Advocate.

YES, THEY HARMONIZE

REV. BENJ. P. WHITE.

LIKE the waters of the sea even when lashed to a foam. At the bottom all is calm. The form of the question asked by Dr. James Mudge in a recent issue of the HERALD facilitates the affirmative answer. That is, it calls attention to the common principle that two influences which are different may spring from the same cause. For instance, the "peace" which the angels sang at the birth of Christ is not in conflict with the "sword" which He came to bring. Both are fundamental in the progress of the Gospel.

The awakened spirit of the church, which can be satisfied with nothing less than a large offering of souls to celebrate the incoming century, is the fruit of the same enlightened sense which seeks a removal of outward restrictions from individual lives. The writer is not committed to the removal of §248, but he sincerely believes that the call for its removal is not from those who are careless concerning Christian living as it affects themselves or others, but are keenly alive to the fact that freedom and progress are the great ideas of Christianity; and they believe that though there may be some loss in transition, as is always the case, it will be more than offset by the permanent gain to truth. The Christ spirit we must ever have, but we must not try to train it too closely in the strait-jacket of preconceived forms.

The writer, having attended the late Methodist Congress in St. Louis, feels that it is too much to say that the Congress advocated said removal except as it stood for certain ideas which in their application would be fatal to such a provision. Certainly there was no paper on the subject. Any allusions were brief and incidental. The Congress did not move "as one man," and there was no way of arriving at a consensus of opinion.

True, as Dr. Mudge cites, the current is strong and wide. But let us not fear it. There is much to prevent optimism on the part of students of our church. But it consists not in the spirit which would give much liberty in outward things. In their deep, eventual meaning, the two currents are not unlike. Yes, they harmonize.

St. Louis, Mo.

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4. A revival that will make all members of the church profoundly solicitous for the salvation of their neighbors.
5. A revival that will cause all members of the church to labor personally with their neighbors to bring them to Christ.
6. A revival that will enable every church member to say from the heart, "I was glad when they said unto me, Let us go up to the Lord."
7. A revival that will make it a pleasure to the members to live right up to the spirit of the vows they took upon themselves when they joined the church.

A revival that will meet these conditions will not fall far short of being a genuine, old-fashioned, Holy Ghost revival. God is ready. Let us have it.

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W. H. M. S.

The bright winter's morning of Jan. 3 found a large number of the Woman's Home Missionary workers and friends wending their way to Saratoga Street Church, East Boston, which had opened hospitable doors to the first quarterly meeting of the year. Dr. Crane conducted the devotional exercises, and Mrs. Hodge, president of the local auxiliary, gave an address of welcome, to which Mrs. Leonard responded in fitting words. Dr. and Mrs. Crane and a large number of ladies were untiring in their efforts throughout the day for the comfort and pleasure of their guests.

The corresponding secretary, Mrs. Floyd, gave a resume of the work done throughout the Conference since the annual meeting, also embodying in her report that of the district secretaries. Thanksgiving and Christmas had been generously observed at both the Immigrant Home and Medical Mission. Comforts had been provided for the needy ones and hearts warmed and drawn nearer to all that is best and true. Six interesting and profitable district meetings had been held during the quarter — in Everett, Somerville, Cambridge, Springfield, Fitchburg and South Boston. Some new organizations had been effected, and all departments of the work are being carried successfully forward; and yet the call comes for a still larger membership. The general corresponding secretary writes: "More members are an urgent necessity for the maintenance of the work. The growth in membership the past few years has not been commensurate with the expansion of the work. Our property now averages more than \$10 apiece for each adult member. To care for and use wisely so much property requires a large increase in membership." She asks for 25,000 new members and 20,000 subscribers to *Home Missions*. As a part of the Twentieth Century Offering \$900 has been pledged to naming two rooms in Rust Hall, Washington, D. C., in memory of Mrs. Cooper and Mrs. Mansfield.

Miss Webster, treasurer, reported the receipts from July to January to be \$1,007.60. For Medical Mission for the same period, \$300.83. Mrs. Ainsworth reported young people's organizations doing good work. Mrs. Durrell, chairman of the Medical Mission committee, stated the work was going on very satisfactorily, but needed enlarged quarters where the work of the various departments could be carried on to better advantage. After due consideration it was voted to raise \$14,000 as a Twentieth Century Offering with which to purchase a suitable home for the Medical Mission.

Noontide prayer was offered by Mrs. Hyde, who afterwards spoke a few words on her department of Systematic Beneficence. Miss Cooke spoke of the growth of the mothers' meetings under Miss Hitt, the Italian missionary. There are 27,000 Italians in Boston, and Miss Cooke says they are the most intelligent and accessible of all the foreigners.

The afternoon session was given up to a memorial service for the late Mrs. Geo. W. Mansfield, who had been connected with the society since its organization, and was for eight years its efficient president. The altar was decorated with flowers and palms. Mrs. Staples read appropriate Scripture selections, and Mrs. Ainsworth offered prayer. Mrs. Dr. Tilton very feelingly rendered a beautiful solo. Appropriate resolutions were adopted. Mrs. Jacobs, Mrs. Floyd and Mrs. Durrell gave the principal addresses. Tributes of esteem and love were spoken by a large number of ladies who had felt the influence and inspiration of her life.

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